Śrīman Madhva Siddhānta Onnāhinī Sabhā Publication No. 253

श्रीजगन्नाथ पुरुषोत्तमक्षेत्रमहिमा

भाग १

Mahimās of Śrī Jagnnātha Puruṣottama Kṣetra

Part I

AIRCEL
AIRCEL
AIRCEL

Lord Śrī Jagannātha, Lord Śrī Balabhadra and Devi Śrī Subhadrā chariots

Śrīman Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)
2011

Śrī Śrī 1008 Śrī
Madhvanātha Tīrtha Śrīpādaṅgaḷavaru, Śrīraṅgam

श्रीवेङ्कटार्यवरपुत्रसुपुत्ररत्नं
श्रीरङ्गदेशवरभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीमध्वनाथमुनिरत्नवरं श्रयेऽहम् ॥

॥ श्री ॥
॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥
॥ श्री हयवदन मध्वेश पाहि ॥

श्रीजगन्नाथ पुरुषोत्तमक्षेत्रमहिमा

भाग १

Mahimās of
Śrī Jagnnātha Puruṣottama Kṣetra

Part I

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.
(T. S. Rāghavendran, Advocate, Coimbatore)

Śrīman Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503
(Near Tirupati, A.P.)

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Mahimās of Śrī Jagnnātha Puruṣottama Kṣetra
Part I

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Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and we are ever grateful to Lord Śrī Veṅkaṭeśwara and Goddess Padmāvati, since we are able to place before the devoted readers our 253rd Publication relating to Mahimās of Śrī Jagnnātha Puruṣottama Kṣetra Part I.

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate has written this book taking large pains and has devoted almost his life for the propagation of the philosophy of Śrī Madhvāchārya to all the devotees of the world.

We are totally amazed and we consider this as a **wonder in the world when one single author has written so many books on Vedānta which can reach even ordinary people with limited knowledge of Sanskrit and śāstras.**

We quote here an observation from great Mahāmahopādhyāya *Prof. K. T. Pāṇḍurangi* of Bangalore has written while wondering and appreciating and congratulating Śrī T. S. Rāghavendran as below :

> **"I am in the academic field for the last 60 years. I have not come across any scholars who has made such a big contribution, either quantitatively or qualitatively".**
>
> **"Śrīmad Bhāgavata is Simha i.e. Lion and Śrī T.S.R.'s works are Māṇavaka, the boy. I congratulate him for his achievement".**

Prof. D. Prahlādāchārya of Bangalore states :

> **"I have no word to express my admiration for the yeoman service being rendered by your kindself to Śrī Madhva Siddhānta, single handedly.**

My only prayer to the Lord is to give you more health and strength so that you can continue to contribute such splendid work on Śrī Madhva Siddhānta for a long time".

Prof. T. S. Rama Rao of Chennai states :

"I find that your book are evidence of your ripe and and intensive scholorship in Madhva Granthas. I am amazed that a very busy lawyer like you could write so extensively and so well on Mādhva granthas. I pray Śrī Hari-Vāyugaḷu to bestow on you with a long and healthy life so that you may serve the Mādhva public with such learned publication in years to come".

Śrī V. Vijendra Rao of Chennai states :

"The entire Mādhva fraternity is profounded your eminence and scholarship. May your good work continue is my prayer to Lord Śrī Hari.

I am very happy that in your unsatiable thurst to pen Śrīmad Āchārya's works and Hari-Bhakti you have chosen this and each book is a master peace work".

"Śrī Madhva Ashṭottaram is a crowning jewel. The reasons for Advaitins not accepting Pañcharātra have been very strongly brought out by you. I was very much impressed by this.

Such a highly erudition filled work Adhikaraṇas etc. have been made so lucid and simple, to be understood by a common man, by translating in English, shows really your greatness".

Śrī Bālāji Rao, Chartered Accountant, Mumbai states :

"We are indeed very fortunate to have your Association and be blessed with the books written by you.

Each book is like a marvel and undoubtedly a valuable treasure for all seekers of knowledge. The style

in which these books have been written is excellent and even complex topics have been covered in such way that appeals to the layman as well as learned paṇḍits.

Besides the reader derives merit (puṇya) of reading entire sadāgamas irrespective of which book is being read.

Please continue to bless us and guide us so that we are able to appreciate the glories of our Śrīmad Āchārya's granthas".

Reply by Mr. Tackleberry to Mr. Jaswant in South Africa :
(www.madhva-online-com-madhvabooks)

Originally posted by Tackleberry :

"I am also a Dvaitin and Madhvāchārya who is none other than Śrī Vāyu woke me up from my deep sleep slumber and enlightened me about the glories of Śrīman Nārāyaṇa through an author by the name of T. S. Rāghavendran who has translated all the Sanskrit ślokas into English.

Please read the book titled "Authentic Elucidation of Gītā" by Śrī T. S. Rāghavendran. It is published by Śrī Madhva Siddhānta Onnāhini Sabhā, Tiruchānūr - 517503 (Near Tirupati).

Hope I have given of some help to you."

Professor G. V. Nadagouda, M.A., Hubli states :

"Your indefatiguable energy, your unimpeded enthusiasm and scriptural animation are indeed invigourating - your devotional fervour and philosophic acumem are really inspiring. Your spate of looks on scriptures, in your busy professional schedule, covering the entire range of śāstras, deserves attention of the Pandits and the religious folk.

You are ambi-dexterous : soked in Sanskrit classics and Sanskrit parlance, you can weild the English langu-

age, as well, with confidence. The successful execution of the phillanthropic works you have undertaken so far, reveal your religious rigour.

I pray the Almighty to bestow on you a long lease of life, robust health and enough prosperity to terminate all your tasks on hand, and the envisioned ones too, in good time".

Śrī Banaaji Śrīnivāsa Mūrty of Bangalore, a senior and sincere devotee of Śrī Hari-Vāyugalu, observes about Śrī T.S.R. as under :

"You are above many many in – Age
"You are above many many in – Bondage
"You are above many many in – Cleverness
[Propagation of Tatvas]
"You are above many many in – Devotion
[to Śrī Hari-Vāyugalu]
"You are above many many in – Entertainment
[that is, in making right ways of
living to please Śrī Hari-Vāyugalu]
"You are above many many in – Fatherly
[to those who seek truth]
"You are above many many in – Generosity
[in teaching not only loukika
but also Pāramārthika]
"You are above many many in – Honourable
[doing most God pleasing acts
as honourary servent of Him]
"You are above many many in – Innovation
[of all kinds - both Śrī Vyāsa
and Śrī Dāsa sahityas]

"You are above many many in – Jñānam
[still doing Śravaṇa, Manana, and Swādhyāya to know more and more about Śrī Hari-Vāyugalu] ....
"You are above many many in – Zeal.

Dr. S. S. Badrinath, (Padmabhūṣaṇa etc.), President & Chairman, Medical Research Foundation, Chennai 600006, states :

"I an delighted to learn of the book release on 5-12-04 at Coimbatore. It is heartening to note that the one being published today is 102nd in the series by you. I am proud of you and thanking you for the yeoman service you are rendering to our religion.

M. B. Pranesh, IAS (Retd)., Former Principal Secretary, Govt. of Tamilnadu states :

"Lakshmi (she is also an I.A.S. Officer Retd.) and I are very happy to receive the books sent by you about the Mahimās of the Cow and Ganges. Thank you very much.

You are doing yeoman service by making so many Sanskrit works accessible to persons who do not know that language but are educated in English. The number of works has already crossed 165.

We wish and pray that goddess Saraswat should keep your pen flowing and make you deliver more and more books to the devout Bhaktas".

"Just as Bhagīratha brought Gaṅgā from heaven and made it possible for all to bathe in the Gaṅgā, you have brought our noble books from the realm of Sanskrit scholars and made them accessible to those of us, who have received University Education in English.

Because of your efforts, some of us have been able to sample the wonderful treasury of Jñāna and Bhakti built up by our Āchāryas in the past.

Scoring a century is a great feat even for good cricketer. Writing a hundred pages is a Herculean task for most of us. You are set to complete a century of books and more, which is like completing a century of centuries. You have indeed received divine blessings, which alone can make such feat possible. My deep regards to your profound scholarship, assiduous industry and profilic expression".

R. B. Kanchi, M.A.,M.Ed., Navanagar, Bagalkote, states :

"Your uncommon innate ability with active aptitude based on resourceful nature is highly appreciated by the renowned persons of philosophical outlook.

The research mentality and rest-less involvement in finding out the unknown contents of scriptures through constant study are the main causes of such valuable and intellectual work.

The book nearing 170 written by you since last two decades or so, are useful for ready reference not only for Mādhvas but also for the general public of philosophical thirst. This real gain is due to special anugraha of your Vidyā-Guru, Pūjya Śrī Subbāchār, स्वरूपोद्धारकगुरवः and your Kulapati Ānandamaya Lord of Tirupati Śrī Veṅkaṭeśwara".

Ravi K. Mahuli, General Manager (Dredger), Mazagon Dock Limited, Mumbai - 400 010 states :

"Your books are really a tresure. I dont want to say any word about it, as my words will not be able to describe the pleasure of reading. In Madhva Vijaya it is said - How does Paramātmā's leg look like - They similar to other leg. Similarly your writing at one place is similar to your writing at other place. Other books - Dwaita Siddhanta books - are a treasure".

We are happy to inform that the books of Śrī T. S. Rāghavendran are included under faculty - Washington - edu (in Google) – Title : Texts whose authors can be dated.

Authors listed chronologically – 15th Century to the present 1085.3.2. T. S. Raghavendran.

"Greatness and Uuniqueness of Sri Sattatwaratnamala" Dhp 21.1-2 1991, 16-19.

Jagannāth Rāghavendra Rao of Bangalore - *400 068* states :

"I am collecting Śrī Madhva Siddhānta books, *Mūla, Tīkā, Tippaṇis and English translations* from various authors and my personal inclination is

always towards your books for :

a) Simple English.

b) Writting up to the point with direct simple to under-stand meanings, to provide the essence to a English translation reader.

c) Pratipadārtha and anvayārha for most ślokas helps in reaching ślokas well - Hari-Vāyu-Stuti as an example.

d) Additional information apart from the subject of the the book through annexure.

e) Pictures of various Temple Deities - hard to get or you will not come across quite easily.

f) Non-bulky volumes – easy to handle.

I have read few of your books in the past – Vāyu Tattwa, Viṣṇu Sahasra Nāma - Part I, Yukti Mallikā, Saṅgraha Rāmāyaṇa and the above observations are based on those books.

I pray Śrī Hari to provide me the ability to read, understand and practice the recently obtained wealth from your goodself.

C. Sudhīndra, Former member - Central Water Commission, New Delhi; Addl. Secretary to the Govy. of India, Resident of Bangalore - 560 032 states :

"Your devotion to Śrīmad Ācārya is exemplary and your efforts to reach his great works to the common man is indeed very praiseworthy.

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards **Śrī Hari-Vāyugaḷu will increase to a very large.extent and this is the only and proper way to attain Moksha.**

Śrī T. S. Rāghavendran, popularly known as T.S.R. who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he

humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 184 works which are very useful for all, which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992
(2) अचिन्त्यशक्तिविचारः – Incomprehensible and
Extra-ordinary Power of Lord Nārāyaṇa 1994
(3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995
(4) भगवद्गीतायां अवक्षेपकाः – Quiz in Bhagavad Gītā 1995
(5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः –
Authentic Elucidation of Gītā – I Chapter –
Arjuna's Mental Distress 1995
(6) हरिः परतरः – Hari is Supreme. 1995
(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८
Authentic Elucidation of Gītā – II Chapter Part I
Sāṅkhyam = Knowledge. Verses 1 to 38 1996
(8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२
Authentic Elucidation of Gītā-II Chapter, Part II
Yoga = Means. Verses 39-72 1996

(9)	श्रीमन्महाभारततात्पर्यनिर्णयः – अष्टादशोऽध्यायः (1 to 170 श्लोकाः) पाण्डवदिग्विजयः - Mahābhārata Tātparya Nirṇaya, 18th Chapter. Verses - 1 to 170. Tour of Pāṇḍavas.	1996
(10)	सत्यं जगत् – World is Real	1996
(11)	**Gītāvil Puriyada Pudirgals** (in Tamil-SMSO Publication)	1996
(12)	श्रीनिवास-विवाह-प्रशंसनम् – Glories of Lord Śrīnivāsa's Marriage (450 Verses)	1997
(13)	श्रीमन्महाभारततात्पर्यनिर्णयः – दशमोऽध्यायः – श्री वेदव्यास अवतारः (Ślokas 1 to 88)	1997
(14)	श्रीमद्यमकभारतम् – Yamaka Bhāratam	1997
(15)	तत्त्वतो भेदः – Difference is Real	1997
(16)	श्रीमन्महाभारततात्पर्यनिर्णयः – 11th Chapter श्रीकृष्णचरिते अंशावतरणम् (1-237 Ślokas)	1998
(17)	श्रीमन्महाभारततात्पर्यनिर्णयः – 29th and 30th Chapter (Samastadharmanirṇaya and Āśwamedhika)	1998
(18)	श्रीमन्महाभारततात्पर्यनिर्णयः – 20th Chapter (Ślokas 1 - 246)	1998
(19)	जीवगणाः हरेः अनुचराः	1998
(20)	श्रीमन्महाभारततात्पर्यनिर्णयः – 31st and 32nd Chapters	1998
(21)	श्रीमन्महाभारतत्रात्पर्यनिर्णयः – 12th and 13th Chapters-Marriage of Vāsudeva and Kaṁsa-vadha	1999
(22)	**Jivanin Sayalpadam Thiramai** (Tamil)	1999
(23)	**Souls are higher and lower** (नीवोच्चभावं गताः)	1999
(24)	श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 14, 15 and 16	1999
(25)	श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 17	1999
(26)	**Viṣṇu Stuti** (by Śrī Satya-Sandha Mahāprabhu)	2000
(27)	**Vināyaka Chaturthi** (as per Vedas)	2000
(28)	श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 19	2000
(29)	श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 23, 24, 25	2000

(30)	श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 27, 28	2000
(31)	**Three Ratnas of Śrī Vādirāja Mahāprabhu**	2000
(32)	**Mahimās of Śrīmad Bhāgavatam** (as per Padma Purāṇa)	2001
(33)	**Ṛshi Pañchami Vrata Kathā Mahimā**	2001
(34)	**Dhruva – Devotee of Lord Hari**	2001
(35)	**Satyanārāyaṇa Vrata Kathā Mahimā**	2001
(36)	तार्किकमतसूक्ष्मविचारः – Critical Analysis of Tarkika School	2001
(37)	**Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha** Part - I (1 to 106 names)	2001
(38)	**Jolts of Jayatīrtha Mahāprabhu** — जयतीर्थमहाप्रभोः रोमाञ्चितोभरितदिव्यवाक्यानि	2001
(39)	तीर्थप्रबन्धः – पश्चिमप्रबन्धः – Tīrtha Prabandha - Paśchima Prabandha	2001
(40)	हरिकथामृतसार – मंगलसन्धिः – Harikathāmṛta Sāra - Maṅgaḷa Sandhi	2002
(41)	ब्रह्मतर्कवैभवम् – Glories of Brahma Tarka	2001
(42)	हरिकथामृतसार – करुणासन्धिः – Harikathāmṛta Sāra - Karuṇā Sandhi	2002
(43)	**Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha** Part - II (107 to 202 names)	2002
(44)	तीर्थप्रबन्धः – उत्तरप्रबन्धः – Tīrtha Prabandha - Uttara Prabandha	2002
(45)	तीर्थप्रबन्धः – पूर्वप्रबन्धः – Tīrtha Prabandha - Pūrva Prabandha	2002
(46)	**Sangraha Ramayanam** – (Tamil) (Bala & Ayodhya Khandas)	2002
(47)	हरिकथामृतसार – व्याप्ति-भोजन-सन्धी – Harikathāmṛta Sāra - Vyāpti & Bhojana-Sandhīs	2002

(48) तीर्थप्रबन्धः – दक्षिणप्रबन्धः – Tīrtha Prabandha - Dakshiṇa Prabandha	2002
(49) विभूतितत्त्व – Vibhūti Tattwa – Bhagavad-Gītā 10th Adhyāya, Bhāgavata - 11th Skandha - 16th Adhyāya, Vāyu Purāṇa - Māgha Māsa Māhātmya 1st Adhyāya, and Harikathāmṛta Sāra - Vibhūti Sandhi	2002
(50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī Śrī D. V. Subbāchār and English by T. S. Rāghavendran for the first Adhikaraṇa "Jijñāsādhikaraṇam" of 88 verses in Anuvyākhyāna	2002
(51) हरिकथामृतसार – पंचमहायज्ञसन्धिः तथा पंचतन्मात्रसन्धिः – Pañcha Mahāyajña Sandhi & Pañcha Tanmātra Sandhī	2002
(52) तात्पर्यचन्द्रिकायाः असदृशमहिमा – Unparallel Mahimās of Tātparya Chandrikā	2002
(53) श्री मन्त्रालयमहाप्रभोः त्रीणि रत्नानि – प्रातःसङ्कल्पगद्यम्, रामचारित्रमञ्जरी, कृष्णचारित्रमञ्जरी **Three Ratnās of Mantrālaya Mahāprabhu** Prātaḥ Saṅkalpa Gadyam, Rāma Chārirta Mañjarī, and Kṛṣṇa Chārirta Mañjarī	2002
(54) श्री व्यासकरावलंबनस्तोत्रम् – Śrī Vyāsa Karāvalambana Stotram	2002
(55) श्रीरंगमाहात्म्यम् – Śrī Raṅga Māhātmyam	2002
(56) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २१ – Mahābhārata Tātparya Nirṇya - Chapter 21	2002
(57) संग्रहरामायणम् – सुन्दरकाण्डः – Saṅgraha Rāmāyaṇa - Sundara Kāṇḍa	2002
(58) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha** Part - III (203 to 305 names)	2002
(59) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २२ – Mahābhārata Tātparya Nirṇya - Chapter 22	2002

(60) मणिमंजरी – (प्रथमभागः) भगवद्गीतायां नवरत्नानि च
Maṇimañjarī (Part I) & Nine Gems in Bhagavad Gītā 2002

(61) **Saṅgraha Rāmāyaṇa** - (Araṇya Kāṇḍa, Kishkindhā Kāṇḍa, and Sundara Kāṇḍa – in Tamil) 2002

(62) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २६,
हरिकथामृतसार - मातृकासन्धिः च –
Mahābhārata Tātparya Nirṇya - Chapter 26 &
Harikathāmṛta Sāra - Mātṛkā Sandhi 2002

(63) अपूर्व-असाधारण-अणुद्वयम् –
Delightful & Extra-ordinary Two Aṇus in Vedānta 2002

(64) ब्रह्मसूत्रभाष्ये साधनाध्याये भक्तिपादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Bhakti Pāda 2002

(65) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - IV (306 to 400 names) 2002

(66) ब्रह्मसूत्रभाष्ये साधनाध्याये अपरोक्षज्ञानपादः – Brahmasūtra
Bhāshya - Sādhanādhyāya - Aparoksha Jñāna Pāda 2003

(67) ब्रह्मसूत्रभाष्ये साधनाध्याये उपासनापादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Upāsanā Pāda 2003

(68) ब्रह्मसूत्रभाष्ये साधनाध्याये वैराग्यपादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Vairāgya Pāda 2003

(69) ब्रह्मसूत्रभाष्ये अविरोधाध्याये युक्तिपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya Yukti Pāda 2003

(70) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - V (401 to 502 names) 2003

(71) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - VI (503 to 608 names) 2003

(72) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ४ तः ७ –
Mahābhārata Tātparya Nirṇya - Chapter 4 to 7 2003

(73) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ८ तथा ९ –
Mahābhārata Tātparya Nirṇya - Chapter 8 & 9 2003

(74)	श्री विष्णुतीर्थ महाप्रभोः कृतयः – Works of Śrī Viṣṇutīrtha Mahāprabhu	2003
(75)	महालक्ष्म्याः महिमा – Mahimās of Mahālakshmī	2003
(76)	**Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha** Part - VII (609 to 701 names)	2003
(77)	श्री विजयीन्द्रमहाप्रभोः चरित्रं कृतयश्च – Life and works of Śrī Vijayīndra Mahāprabhu	2003
(78)	रुक्मिणी कल्याणम् – Rukminī Kalyāṇam	2003
(79)	हरिकथामृतसार – कल्पसाधनसन्धिः – Harikathāmṛta Sāra - Kalpasādhana Sandhi	2003
(80)	युक्तिमल्लिका – गुणसौरभम् – १ (श्लोकाः १ – १३१) Yuktimallikā — Guṇasaurabham Part - I (Śloka 1 to 131)	2003
(81)	हरिकथामृतसार – भक्तापराधसहिष्णुसन्धिः – Harikathāmṛta Sāra - Bhaktāparādha Sahiṣṇu Sandhi	2003
(82)	मन्दहास-हसन-तात्पर्यसंग्रहः, वनभोजनमाहात्म्यं च – Significance of Smile and Laughter and Vanabhojana Māhātmyam	2003
(83)	द्वादशस्तोत्रम् (स्तोत्रचूडामणिमाला) प्रथमोऽध्यायः – Dwādaśa Stotram — First Adhyāya	2004
(84)	ब्रह्मसूत्रभाष्ये अविरोधाध्याये समयपादः – Brahmasūtra Bhāshya - Avirodhādhyāya Samaya Pāda	2004
(85)	सदाचारस्मृतिः – Sadāchāra Smṛti	2004
(86)	विष्णुसहस्रनामभाष्यसंग्रहार्थः — अष्टमः भागः (७०२ तः ८०१ नामानि) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha** Part - VIII (702 to 801 names) & हरिकथामृतसार – नामस्मरणसन्धिः – Harikathāmṛta Sāra - Nāmasmaraṇa Sandhi	2004

(87) आथर्वणोपनिषद् - (मुंडकोपनिषद्) (सर्ववेदसारः)
ĀTHARVAṆA UPANISHAD
(Muṇḍaka Upanishad) (Quint Essence of Vedas) 2004

(88) विष्णुसहस्रनामभाष्यसंग्रहार्थः —
नवमः भागः (८०२ तः ९०८ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha
Part - IX (802 to 908 names) &
हरिकथामृतसार – बिंबापरोक्षसन्धिः –
Harikathāmṛta Sāra - Bimba Aparoksha Sandhi 2004

(89) ब्रह्मसूत्रभाष्ये अविरोधाध्याये परस्परश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya
Paraspara Śrutyavirodha Pāda 2004

(90) ब्रह्मसूत्रभाष्ये अविरोधाध्याये न्यायोपेतश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya -
Nyāyopeta Śrutyavirodha Pāda
& पुरुषसूक्तमहिमा – Mahimās of Puruṣa Sūkta) 2004

(91) सरसभारतीविलासः – प्रथमो भागः –
Sarasa Bhāratī Vilāsa – Part - I 2004

(92) सरसभारतीविलासः – द्वितीयो भागः –
Sarasa Bhāratī Vilāsa – Part - II 2004

(93) सरसभारतीविलासः – तृतीयो भागः –
Sarasa Bhāratī Vilāsa – Part - III 2004

(94) मध्वविजयः – सर्गाः १ तथा २ –
Madhva Vijaya – Sargas I & II 2004

(95) मध्वविजयः – सर्गः १५ –
Madhva Vijaya – Sarga XV 2004

(96) भज मध्वेशम् – Bhaja Madhveśam
(Worship the Lord of Śrī Madhva) 2004

(97) ब्रह्मसूत्रभाष्ये समन्वयाध्याये द्वितीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya II Pāda 2004

(98) ब्रह्मसूत्रभाष्ये समन्वयाध्याये तृतीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya III Pāda 2004

(99) जयतीर्थविजयः — छलारी संकर्षणाचार्यप्रणीतः
Jayatīrtha Vijaya — By Chalārī Saṅkarshaṇāchārya 2004

(100) सत्तत्त्वरत्नमाला — प्रथमो भागः
Sattatva Ratnamālā — Part I 2004

(101) मध्वविजयः – सर्गाः ३ तथा ४ –
Madhva Vijaya – Sargas III & IV 2004

(102) **101 Gems of Śrī T. S. Rāghavendran** 2004

(103) मध्वविजयः – सप्तमः सर्गः –
Madhva Vijaya – Sarga VII 2005

(104) अनंतव्रत कथा महिमा –
Ananta Vrata Kathā Mahimā
(as per Bhavishyottara Purāṇa) 2005

(105) मध्वविजयः – अष्टमः सर्गः –
Madhva Vijaya – Sarga VIII – ślokas 54 2005

(106) हरिकथामृतसारः –
जीवप्रकरणसन्धिः, सर्वप्रतीकसन्धिः तथा ध्यानप्रक्रियासन्धिः –
Harikathāmṛta Sāra – Jīvaprakaraṇa Sandhi,
Sarvapratīka Sandhi & Dhyānaprakriyā Sandhi 2005

(107) मध्वविजयः – नवमः सर्गः –
Madhva Vijaya–Sarga IX – ślokas 55 2005

(108) मध्वविजयः – दशमः सर्गः –
Madhva Vijaya–Sarga X – ślokas 56 2005

(109) द्वादशस्तोत्रम् – अष्टमोऽध्यायः,
अजामिल-उपाख्यानसहितः –
Dwādaśa Stotram – 8th Adhyāya
along with Ajāmila Upākhyāna 2005

(110) विष्णुसहस्रनामभाष्यसंग्रहार्थः –
दशमः भागः (९०९तः १००० नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha
Part - X (909 to 1000 names) &
हरिकथामृतसार – पितृगणसन्धिः –
Harikathāmṛta Sāra - Pitṛgaṇa Sandhi 2005

(111) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः १ –
Mahābhārata Tātparya Nirṇya - Chapter 1 2005

(112) ऐतरेयोपनिषद् – भागः १ – (2-1-1 to 2-3-8)
Aitareya Upanishad - Part - I 2005

(113) मध्वविजयः – पञ्चमः सर्गः –
Madhva Vijaya–Sarga V – ślokas 52 2005

(114) मध्वविजयः – षष्ठः सर्गः –
Madhva Vijaya–Sarga VI – ślokas 57 2005

(115) मध्वविजयः – षोडशः सर्गः –
Madhva Vijaya–Sarga XVI – ślokas 58 2005

(116) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २ –
Mahābhārata Tātparya Nirṇya - Chapter II 2005

(117) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ३ –
नारायणसूक्तम्, मन्युसूक्तम् तथा बळित्थासूक्तसहितः
Mahābhārata Tātparya Nirṇya - Chapter III along with
Nārāyaṇa Sūkta, Manyu Sūkta and Balitthā Sūktas 2005

(118) महाभारतार्थनिर्णयाय मध्वाचार्यस्य महदुपकारः
Massive Help by Madhvāchārya
to understand Mahābhārata 2005

(119) गीताभाष्यम् (प्रमेयदीपिकासहितम्)
Gītābhāshyam (Prameyadīpikā referred)
Part I – Adhyayas 1 & 2 2005

(120) मोक्षसाधनमार्गे चत्वारि रत्नानि
Four Ratnas in the Sādhana Mārga for Moksha. 2005

(121) पुरञ्जनोपाख्यानम् तथा यतिप्रणवकल्पः
Purañjanopākhyāna & Yatipraṇavakalpa. 2005

(122) काठकोपनिषद् – Kāṭhaka Upanishad 2005

(123) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम्
Bhavishyat Purāṇa –
Śrī Veṅkaṭeśwara Māhātmya. Part I. 2006

(124) हरिकथामृतसारः – श्वाससन्धिः, अणुतारतम्यसन्धिः,
तथा दत्तस्वातन्त्र्यसन्धिः
Harikathāmṛta Sāra – Śwāsa Sandhi,
Aṇutāratamya Sandhi, & Dattaswātantrya Sandhi. 2006

(125) श्रीमद्भागवत-हरिकथामृतसारग्रन्थयोः असाधारणगाम्भीर्यम्
Profound depth of extra-ordinary nature of
Śrīmad Bhāgavatam & Harikathāmṛtasāra. 2006

(126) श्रीमद्भगवद्गीता – पुराणपुरुषोत्तमयोगः – पञ्चदशोऽध्यायः
HEART OF BHAGAVAT GĪTĀ
Purāṇa-Purushottama-Yoga – Fifteenth Adhyāya 2006

(127) श्री श्री १००८ श्री सुधीनिधितीर्थश्रीपादाः
Excellent Etirāj of Erode
Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahārāj 2006

(128) Brahmasūtra Bhāshya – Phalādhyāya – Utkrānti Pāda
with HARIKATHĀMṚTASĀRA –
Ārohaṇa Tāratamya Sandhi & Naivedya Sandhi 2006

(129) अभिजात अभिनवमहाप्रभुः
श्री श्री १००८ श्री सत्याभिनवतीर्थश्रीपादाः
Noble Navaratna of Nāchiyārkoil
Śrī Śrī 1008 Śrī Satyābhinava Tīrtha Mahāprabhu 2006

(130) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part I 2006

(131) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part II 2006

(132) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part III 2006

(133) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part IV With
Harikathāmṛta Sāra – Karmavimovhana Sandhi 2006

(134) सर्वसमर्पणगद्यम् तथा हरिकथामृतसारः – अवरोहण-
अनुक्रमणिकासन्धिः, दैत्यतारतम्यसन्धिः, तथा फलस्तुतिसन्धिः
Sarva Samarpaṇa Gadyam &
Harikathāmṛta Sāra – Avarohaṇānukramaṇikā Sandhi,
Daityatāratamya Sandhi & Phalastuti Sandhi 2006

(135) हरिकथामृतसारः – क्रीडाविलाससन्धिः तथा बृहत्तारतम्यसन्धिः
Harikathāmṛta Sāra – Krīḍāvilāsa Sandhi &
Bṛhat Tāratamya Sandhi 2006

(136) हरिकथामृतसारः – नाडीप्रकरणसन्धिः तथा गुणतारतम्यसन्धिः
Harikathāmṛta Sāra – Nāḍi-Prakaraṇa Sandhi &
Guṇa Tāratamya Sandhi 2007

(137) Dwaita Vijaya Dundubhi - Greatness of Śrī Śrī 1008
Śrī Satyadhyāna Tīrtha Mahāprabhu &
Brahmasūtra Bhāshya – Phalādhyāya – Bhoga Pāda 2007

(138) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग १
Śrīman Mahābhāratam
Āśwamedhika Parva – Part - I 2007

(139) तमिल्राज्ये नववृन्दावनम्, मत्स्यावतारचरित्रं च
Navavṛndāvana of Tamilnāḍu (Erode) &
Matsya Avatāra Mahimā 2007

(140) ब्रह्मसूत्रभाष्ये फलाध्याये कर्मक्षयपादः
Brahmasūtra Bhāshya – Phalādhyāya –
Karmakshaya Pāda togather with
Mukunda's Special Devotee Muchukunda 2007

(141) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः २
Gītābhāshyam (Prameyadīpikā referred)
Part II – Adhyayas 3 to 6 2007
(142) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ३
Gītābhāshyam (Prameyadīpikā referred)
Part III – Adhyayas 7 to 12 2007
(143) रुक्मिणीशविजयः – भागः १ – सर्गः १
Rukmiṇīśa Vijaya Part I – Sarga I 2007
(144) मणूरुमहाक्षेत्रस्य महानुभावाः
Magnificent Mahāns of Mannur 2007
(145) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः १
Śrīman Mahābhāratam Āśramavāsika Parva Part I 2007
(146) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः २
Śrīman Mahābhāratam Āśramavāsika Parva Part II 2007
(147) श्रीमन्महाभारतम् – मौसल, महाप्रस्थानिक तथा स्वर्गारोहणपर्व
Śrīman Mahābhāratam – Mousala Parva,
Mahāprasthanika Parva & Swargārohaṇa Parva 2007
(148) रुक्मिणीशविजयः – भागः २ – सर्गः २
Rukmiṇīśa Vijaya Part II – Sarga II
with Sampradāya Paddhati 2007
(149) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ४
Gītābhāshyam (Prameyadīpikā referred)
Part IV – Adhyayas 13 to 18 2007
(150) श्रीब्रह्ममीमांसाशास्त्रमहिमा
Mahimās of Brahma-Mīmāṁsā-śāstra 2007
(151) सत्तत्त्वरत्नमाला — द्वितीयो भागः – चतुर्मुखप्रकरणम्
Sattatva Ratnamālā — Part II –
Chaturmukha Prakaraṇam 2007
(152) मध्वविजयः – एकादशः तथा द्वादशः सर्गः –
Madhva Vijaya – Sarga 11 — 12 2008

(153) मध्वविजयः – त्रयोदशः तथा चतुर्दशः सर्गः –
Madhva Vijaya – Sarga 13 — 14 2008

(154) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम् – भागः ३
तथा श्रीमद्भागवतविषयानुक्रमणिका –
Veṅkaṭeśa Māhātmyam from Bhavishyottara Purāṇa -
Part III with **Subject Index of Śrīmad Bhāgavatam** 2008

(155) गयाक्षेत्रमहिमा – वायुपुराणे तथा बृहन्नारदीयपुराणे –
Mahimās of Gayā Kshetra
in Vāyu Purāṇa & Bṛhan Nāradīya Purāṇa 2008

(156) श्रीमन्महाभारतम् – सौप्तिक पर्व –
Śrīman Mahābhāratam Sauptika Parva –
Adhyāyas : 1 – 18, 815 ślokas 2008

(157) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग २ –
Śrīman Mahābhāratam
Āśwamedhika Parva – Part - II
Adhyāyas : 21 – 50 836 ślokas 2008

(158) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ३ –
Śrīman Mahābhāratam Āśwamedhika Parva – Part - III
– Adhyāyas : 51 – 75 773 ślokas 2008

(159) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ४ –
Śrīman Mahābhāratam Āśwamedhika Parva – Part - IV
– Adhyāyas : 76 – 118 697 ślokas 2008

(160) रुक्मिणीशविजयः – भागः ३ – सर्गः ३ तथा ४
Rukmiṇīśa Vijaya Part III – Sarga 3 & 4 2008

(161) तैत्तिरीयोपनिषद् – **Taittirīya Upanishat** 2008

(162) प्रयागक्षेत्रमहिमा – **Mahimās of Prayāga Kṣetra** 2008

(163) काशीक्षेत्रमहिमा – **Mahimās of Kāśī Kṣetra** 2008

(164) गयाक्षेत्रमहिमा – भागः २
Mahimās of Gayā Kṣetra - Part II 2008

(165)	पुष्करक्षेत्रमहिमा तथा कुरुक्षेत्रमहिमा **Mahimās of Puṣkara Kṣetra & Kurukṣetra**	2008
(166)	गोः उत्कृष्टमाहात्म्यम् – **Cow's Supreme Mahimās**	2008
(167)	गंगायाः उत्कृष्टमाहात्म्यम् **Supreme Mahimās of Gaṅgā**	2009
(168)	एकादशीमहिमा – **Supreme Mahimās of Ekādaśī**	2009
(169)	नर्मदायाः माहात्म्यम् – **Mahimās of Narmadā**	2009
(170)	व्यासगीता – Vyāsagītā (from Kūrma Purāṇam)	2009
(171)	श्रीहरिवायुस्तुतिः – **Śrī Hari-Vāyu-Stuti**	2009
(172)	ऐतरेयोपनिषत् – भाग II – **Aitareyopanishat - Part II**	2009
(173)	वाल्मीकी-रामायण-विषयानुक्रमणिका तथा रामोदन्तः ब्रह्मसूत्रभाष्ये मार्गपादः च **Rāmāyaṇa in Nut-Shell** along with **Mārga Pāda in Brahmasūtra Bhāshya**	2009
(174)	वामनावतारमहिमा – **Mahimās of Vāmanāvatāra**	2009
(175)	श्रीमद्-भगवद्-गीता – तृतीयोऽध्यायः तथा चतुर्थोऽध्यायः कर्मयोगः तथा ज्ञानयोगः Śrīmad-Bhagavad-Gītā – Third & Fourth Adhyāya Karma-Yoga & Jñāna-Yoga	2009
(176)	श्रीमद्भागवते नवमस्कंधे प्रथमाध्यायतः अष्टमाध्यायपर्यन्तम् – **Śrīmad-Bhāgavatam** – Skanda 9 - Adhyāyas 1 to 8	2009
(177)	आश्चर्यजनक-आकर्षक-अभिमन्युः – **ABHIMANYU – Cynosure -Admirable Attraction**	2009
(178)	श्रीवादिराजकवचम् – **Śrī Vādirāja Kavacam**	2009

(179) रुक्मिणीशविजयः – भागः ४ – सर्गौ ५ तथा ६
Rukmiṇīśa Vijaya Part IV – Sarga 5 & 6 2010

(180) श्रीमद्भगवद्गीता-शेषगीताभावचन्द्रिका – अध्यायाः ७, ८ तथा ९
Śrīmad Bhagavad Gītā - Śeṣa Gītā Bhāvacandrika
Adhyayas 7, 8 & 9 2010

(181) सेतुमाधवस्य महामहिमा तथा धनुष्कोटि - सर्वपापविनाशिनी
Supreme SETUMĀDHAVA with
DHANUṢKOṬI - Destroyer of all sins 2010

(182) रामेश्वरे पुण्यतीर्थानि - भाग १
Puṇya-Tīrthas at Rāmeśwaram - Part I 2010

(183) रामेश्वरे पुण्यतीर्थानि - भाग २
Puṇya-Tīrthas at Rāmeśwaram - Part II 2010

(184) श्रीवासुदेवमाहात्म्यम्
Mahimās of Śrī Vāsudeva 2010

This is a very wonderful, peculiar, special, extraordinary and unique feature in the world which may not have another second case like this where the author Śrī T. S. Rāghavendran, himself has contributed almost substantial amount to cover the entire cost and provided finance for printing, publication etc.

I pray on behalf of myself and on behalf of SMSO Sabhā and on behalf of all devotees, that Śrī T. S. Rāghavendran should be blessed with longlife, happiness, peace and prosperity for him and all the members of the family by the Grace of Lord Śrī Veṅkaṭeśwara and to do sevā like this for many many years to come.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita

Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

SPECIAL SUBMISSIONS

For the last 132 years SMSO Sabhā has come out with 253 publications of which 185 books relate to the author Śrī T. S. Rāghavendran from the year 1992 onwards which works out to more than 73% of the total publication and devotees can easily imagine and visualise the amount of strain and efforts on the part of the author.

Tiruppur
16.1.2011, Sunday
Vikṛti Saṁvatsara
Pauṣa Śukla Dwādaśī
Holy Ārādhanā day of ***Śri Śri 1008***
Śri Raghūttama Tīrtha Mahāprabhū,
Tirukoilur, Tamilnadu.

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabhā
Tiruchanur.

* * *

भावबोधकृतं सेवे रघूत्तममहागुरुम् ।
यच्छिष्यशिष्यशिष्याद्याः टिप्पण्याचार्यसंज्ञिताः ॥

* * *

Introduction in brief by the humble AUTHOR

By the Extraordinary Grace of Śrī Hari-Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 184 books before the truth-seekers of the world as listed in the Publisher's note.

The present 185th publication relates to Mahimās of Śrī Jagnnātha Puruṣottama Kṣetra from Brahma Purāṇa, Nārada Purāṇa, and Padma totalling 1465 ślokas submitted for the benefit of the devotees.

This humble author submits that page 3, 4, 5, 6, 7 and 8 "Very important submission by the humble author for the benefit of Truth Seekers" published in the book TSR 181 - SMSO 249 - **Supreme SETUMĀDHAVA** with **DHANUṢKOṬI - Destroyer of all sins,** may please be taken as part of this submission by the humble author.

This humble book is dedicated at lotus pādas of Śrī Śrī Lakṣmī Nārāyaṇa Mahāprabhu and Prāṇa Devaru at Tirukampuliyur, Tamilnadu.

This humble author has no capacity or status to submit this humble work directly under the Lotus Pādas of Śrī Śrī Lakṣmī Nārāyaṇa Mahāprabhu and Prāṇa Devaru but submit the same through his Guru, Father and Mentor Tāmraparṇī Śrī D. V. Subbāchār, with the following prayer at his feet.

This humble author also prays that all the readers of this book and persons who own the book shall be bestowed with the Anugraha of Śrī Śrī Lakṣmī Nārāyaṇa Mahāprabhu and Prāṇa Devaru.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

— तां. राघवेन्द्रः

Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.

16.1.2011, Sunday
Vikṛti Saṁvatsara
Pauṣa Śukla Dwādaśī
Holy Ārādhanā day of ***Śri Śri 1008***
Śri Raghūttama Tīrtha Mahāprabhū,
Tirukoilur, Tamilnadu.

* * *

भावबोधकृतं सेवे रघूत्तममहागुरुम् ।
यच्छिष्यशिष्यशिष्याद्याः टिप्पण्याचार्यसंज्ञिताः ॥

* * *

Śrī Śrī Lakṣmī Nārāyaṇa Mahāprabhu and Prāṇa Devaru

at Tirukampuliyur, Tamilnadu.

(By T. S. Rāghavendran, M.A.B.L., Advocate,
"Kaveri House", 598, Telugu Brahman Street,
Coimbatore - 641 001)

For the benefit of devotees, this humble self briefly places some important points about this very holy and sacred temple; with a prayer to the devotees to have darśan of Lakṣmī Nārāyaṇa and Prāṇa Devaru there, which would wash off all sins and would certainly bless for salvation.

2) Tirukampuliur is a very small village is one of Śrī Ranga-chāyā Kṣetram. This is situated in Tamilnadu, Karur District, only 6 Km from Chintalvadi where Lord Śrī Narasimha Temple is found. Most sacred river Kaveri is flowing there and Śrī Śrī 1008 Śrī Satya Pramoda Tīrtha Mahārāj once said that holy bath at Kaveri here would yield 80 Kṛchra phala, where at Śrīraṅgam it would be 100 Kṛchra phala.

3) In the holy place, temple belonging to Lord Śrī Lakṣmī Nārāyaṇa and Prāṇa Devaru is situated in an atmosphire which is equivalent to Badari Kṣetra. For the benefit of devotees, this humble author is just mentioning few points about the temple, place and the vigrahas installed there.

(a) This holy place is on the banks of holy river "Akhaṇda Cavery".

(b) Great Śrī Āryācār selected this holy place for Sudhā pāṭha to śiṣyas. There were huts and pillars where great Śrī Āryācār stayed and did penance on the banks of Cavery. Due to efflex of time, they were faded out.

(c) This Temple has been concecreted by Śrī Śrī 1008 Śrī Raghūttama Mahāprabhu, an example for vairāgya, jñānam and devotion, of Tirukoilur. This tradition is accepted and followed for generations. The said Mahān installed Śrī Hanumān at Śrīraṅgam and from there Śri Raṅga Vimānam and Śrī Para Vāsudeva can be seen. So this place near to Śrīraṅgam the said Mahan would have blessed the devotees at their prayers.

(d) Famous Abhinava Ānanda Tīrtharu namely Śrī Śrī 1008 Śrī Satyadhyāna Tīrtha Mahāprabhu performed Śrī Mūla Rāma Pūjā at the holy temple and enhanced its holy sanctity.

(e) Famous Record holder and Tapaswi Śrī Śrī 1008 Śrī Satya Pramoda Tīrtha Mahāprabhu who did pūjā and sevā to Mūla Rāma for more than half a century performed pūjā here several times. Once the great swāmījī was kind enough to perform Cāturmāsya also here.

(f) Śrī Śrī 1008 Śrī Vidyāmānya Tīrtha Mahārāj direct deciple of Śrī Śrī 1008 Śrī Satyadhyāna Tīrtharu and who was also head of Palimār and Bhaṇḍārkere Mutt, and was very learned, had visited this temple and blessed the devotees.

(g) Right from the begining the temple is admistered in strict Madhva traditions which is very laudable.

(h) On revieving the past history, one can find Vanabhojana, Śrī Madhva Navamī, and Thantoni temple Samārādhanā etc. etc. were conducted here on a grand manner for many years.

(i) Further Brāhmaṇa Bhojana in current years of difficulty, have also been performed here.

(j) Few Paṇḍits in the recent years were staying and Sudhā Maṅgala and Pāṭha Pravacana were performed here.

(k) To the utter delight of all, past history when looked into shows that the famous devotee Divān Pūrṇaiah of Mysore had stayed in this village.

(l) Finally, the present glorious and living legend, vairāgya and Jñāna Mūrty Śrī Śrī 1008 Śrī Satyātma Tīrtha Mahān observed in 2005, "Ninna devaru bahu cheluvappa". (Your Lord is very very handsome. This was told to Śrī Jagannātha Rāghavendra Rao now at Bangalore who is maintaning the temple in an humble way for the last six generations).

etc., etc.

4) Hence this humble self appeals to all devotees to visit and have darśan of Śrī Lakṣmī Nārāyaṇa and Prāṇa Devaru and in my humble opinion, this place is one of the most important Kṣetra, which one should not miss in his life.

5) For further details please contact now :

Śrī Jagannātha Rāghavendra Rao
299, 14 A Main, II Cross,
B. H. Mico Layout, Hangasandra,
Bangalore - 560 068.

Cell : 94489 35867

who is a great devotee of Śrīmad Ācārya.

Coimbatore
17-10-10
Vijayadaśmī.

T. S. Rāghavendran

* * *

वराहपुराणे धरणीयज्ञवराहसंवादे

नारायणाष्टोत्तरशतनामस्तोत्रम्

[१]नारायणो [२]नरः [३]शौरि[४]श्चक्रपाणि[५]र्जनार्दनः ।
[६]वासुदेवो [७]जगद्योनि[८]र्वामनो [९]ज्ञानपञ्जरः ॥ १ ॥

[१०]श्रीवल्लभो [११]जगन्नाथ[१२]श्चतुर्मूर्ति[१३]श्चतुर्भुजः ।
[१४]देवकेशो [१५]हृषीकेशः [१६]शंकरो [१७]गरुडध्वजः ॥ २ ॥

[१८]नारसिंहो [१९]महादेवः [२०]स्वरभू[२१]र्भुवनेश्वरः ।
[२२]श्रीधरो [२३]देवकीपुत्रः [२४]पार्थसारथि[२५]रच्युतः ॥ ३ ॥

[२६]शंखपाणिः [२७]परंज्योति[२८]रात्मज्योति[२९]रचंचलः ।
[३०]श्रीवत्सांको[३१]ऽखिलाधारः [३२]सर्वलोकपतिः [३३]प्रभुः ॥ ४ ॥

[३४]त्रिविक्रम[३५]स्त्रिकालज्ञ[३६]स्त्रिधामा [३७]करुणाकरः ।
[३८]सर्वज्ञः [३९]सर्वगः [४०]सर्वः [४१]सर्वेशः [४२]सर्वसाक्षिगः ॥ ५ ॥

[४३]हयग्रीवो [४४]हरिः [४५]शार्ङ्गी [४६]हरिकेशो [४७]हलायुधः ।
[४८]सहस्रबाहु[४९]रव्यक्तः [५०]सहस्राक्षो[५१]ऽक्षरो[५२]ऽव्ययः ॥ ६ ॥

[५३]गजेन्द्रघ्नो [५४]गजार्तिघ्नः [५५]केशवः [५६]केशिमर्दनः ।
[५७]कैटभारि [५८]विद्यारिः [५९]कामदः [६०]कमलेक्षणः ॥ ७ ॥

[६१]कंसशत्रु[६२]रघारातिः [६३]काकुस्थः [६४]खगवाहनः ।
[६५]नीलांबुदद्युति[६६]र्नित्यो [६७]नित्यतृप्तो [६८]निराश्रयः ॥ ८ ॥

[६९]नित्यानन्दः [७०]सुराध्यक्षो [७१]निर्विकल्पो [७२]निरंजनः ।
[७३]ब्रह्मसूः [७४]पृथिवीनाथः [७५]पीतवासा [७६]गुहाश्रयः ॥ ९ ॥

[७७]वेदगर्भो [७८]विभविष्णुः [७९]श्रीमां[८०]स्त्रैलोक्यभूषणः ।
[८१]यज्ञमूर्ति[८२]रमेयात्मा [८३]वरदो [८४]वासवानुजः ॥ १० ॥

[८५]जितेन्द्रियो [८६]जितक्रोधः [८७]समदृष्टिः [८८]सनातनः ।
[८९]भक्तवश्यो [९०]जगत्पूज्यो [९१]परमात्मा[९२]ऽसुरान्तकः ॥ ११ ॥

[९३]अन्तकः [९४]सर्वभूतानामनन्तो[९५]ऽनन्तविग्रहः ।
[९६]मायाधरो [९७]निराधारः [९८]सर्वाधारो [९९]धराधरः ॥ १२ ॥

[१००]निष्कलंको [१०१]निराभासो [१०२]निष्प्रपंचो [१०३]निरामयः ।
[१०४]भक्तप्रियो [१०५]महाधारः [१०६]पुण्यकीर्तिः [१०७]पुरातनः ॥ १३ ॥

इति [१०८]त्रैलोक्यनाथस्य विष्णोर्नाम वरानने ।
अष्टोत्तरशतं दिव्यमशेषेण प्रकीर्तितम् ॥ १४ ॥

॥ इति श्रीवराहपुराणे धरणीयज्ञवराहसंवादे
नारायणाष्टोत्तरशतनामस्तोत्रं संपूर्णम् ॥

॥ श्रीकृष्णार्पणमस्तु ॥

* * *

A few words of Appreciation

D. Prahladacharya, M.A.

120/2, 15th Cross.
Gangammal Layout
Banashankari I Stage
Bangalore 560 050

Date : 23-11-2010

Respected Śrī Rāghavendran,

I am thankful for your wonderful books Dhanuṣkoṭi, Śrī Setumādhava, Puṇyatīrthas of Rāmeśwaram Part I & II etc., which I am receiving at regular intervels. I earnestly pray Lord Śrī Narasimha to bless you with full life and good health so that you can continue with your Jñāna Yajña, **unseen and unheard in recent times.**

With warm personal regards.

Yours sincerely

Sd/- **D. Prahladacharya**

* * *

A few words of Appreciation

S. Raghvendran
Welfare officer (Retd.)

EVR Periyar building
474, Anna Salai
Chennai 600 035

Date : 30-11-2010

Dear Sir,

Namaskārams.

With another 20 books, you will hit double century - 200 books in the field of writing **which no one else has done to my little knowledge,** I pray Śrī Hari, Śrī Vāyu, and all our sages of the Madhva Paramparā for your well being and achieving the goal.

When I think of you, I am reminded of the author of "Śrī Sumadhva Vijaya" Śrī Nārāyaṇa Paṇḍitācarya, as follows :

		Śrī Nārāyaṇa P'cārya	**Our beloved TSR**
1.	Guru	Śrī Madhvācārya	Śrī Madhvācārya
2.	Vamśa	Likuca	Tāmraparṇi
3.	Abode	Udupi / Pājaka Durgā	Coimbatore / Koni Amman
4.	Religious Place	Kavu Mutt	Kaveri House
5.	Profession	Tarka Paṇḍit	Tarka Paṇḍit (Advocate)
6.	Father's Name	Trivikrama Paṇḍit Subrahmaṇya Sūri	Subbācārya Śrī Madhvanātha Varaputra (Dauhitra)
7.	Book	Śrī Sumadhva Vijaya	Śrī Jayatīrtha Maharṇava
8.	Avatāra/Āveśa	Śrī Skanda Śaunaka	Who knows ?

The six facts of your's are :

i. Ardent devotee to all the Gurus in Madhva Paramparā. (The various titles given by them are the proofs.)

ii. Dedicated son to parents, and affectionate to brothers and one and all (including myself).

iii. profilic writer.

iv. Orator (On Paravidyā, Gītā etc.)

v. Advocate Not only on legal disputes and income tax but also on Śrī Madhvācārya's Siddhānta.

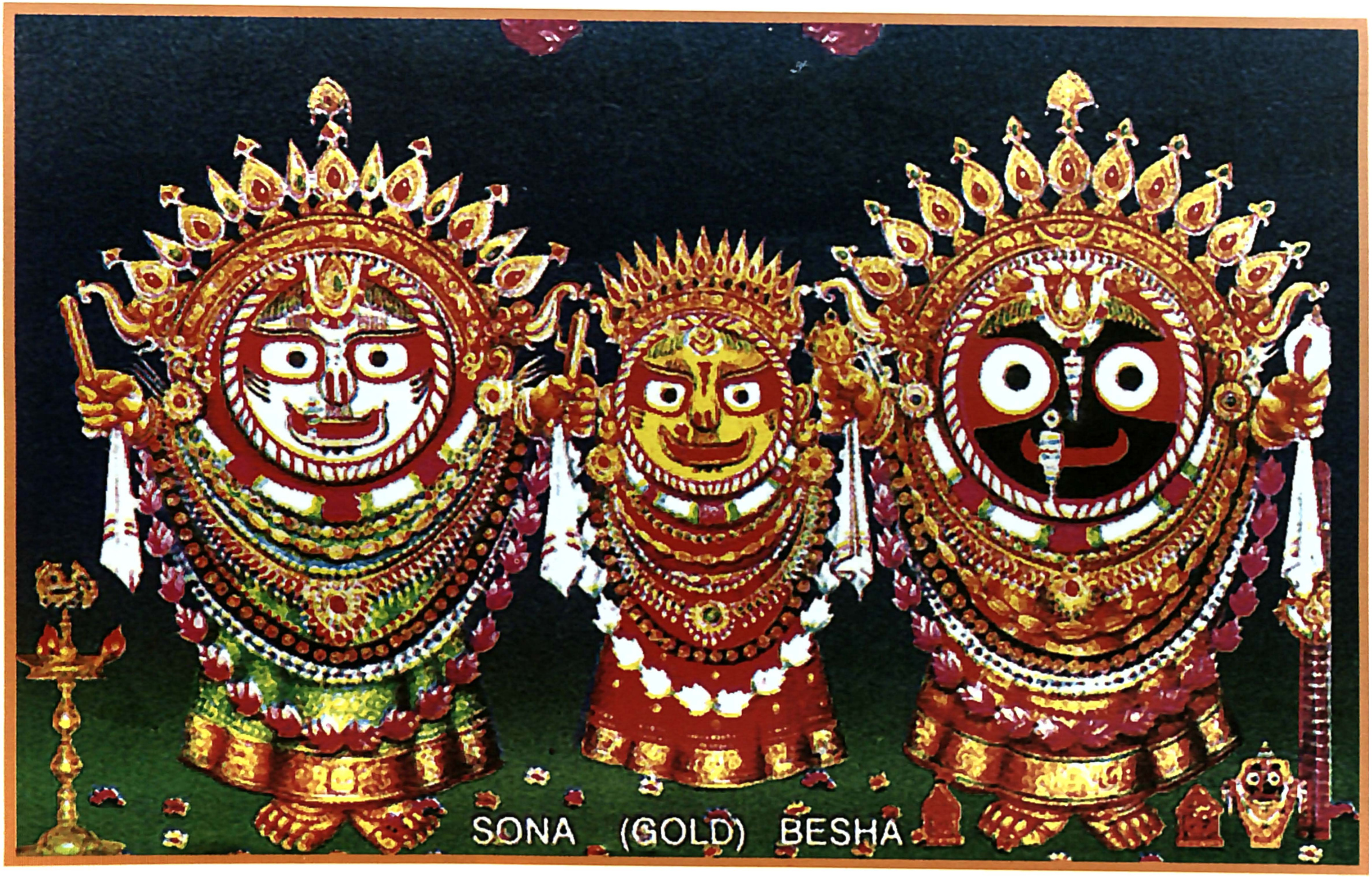
vi. Joint Secretary of S.M.S.O. Sabhā over 25 years.

नमो नमो नाथ नमो नमस्ते
नमो नमो राघवेन्द्र नमो नमस्ते ॥

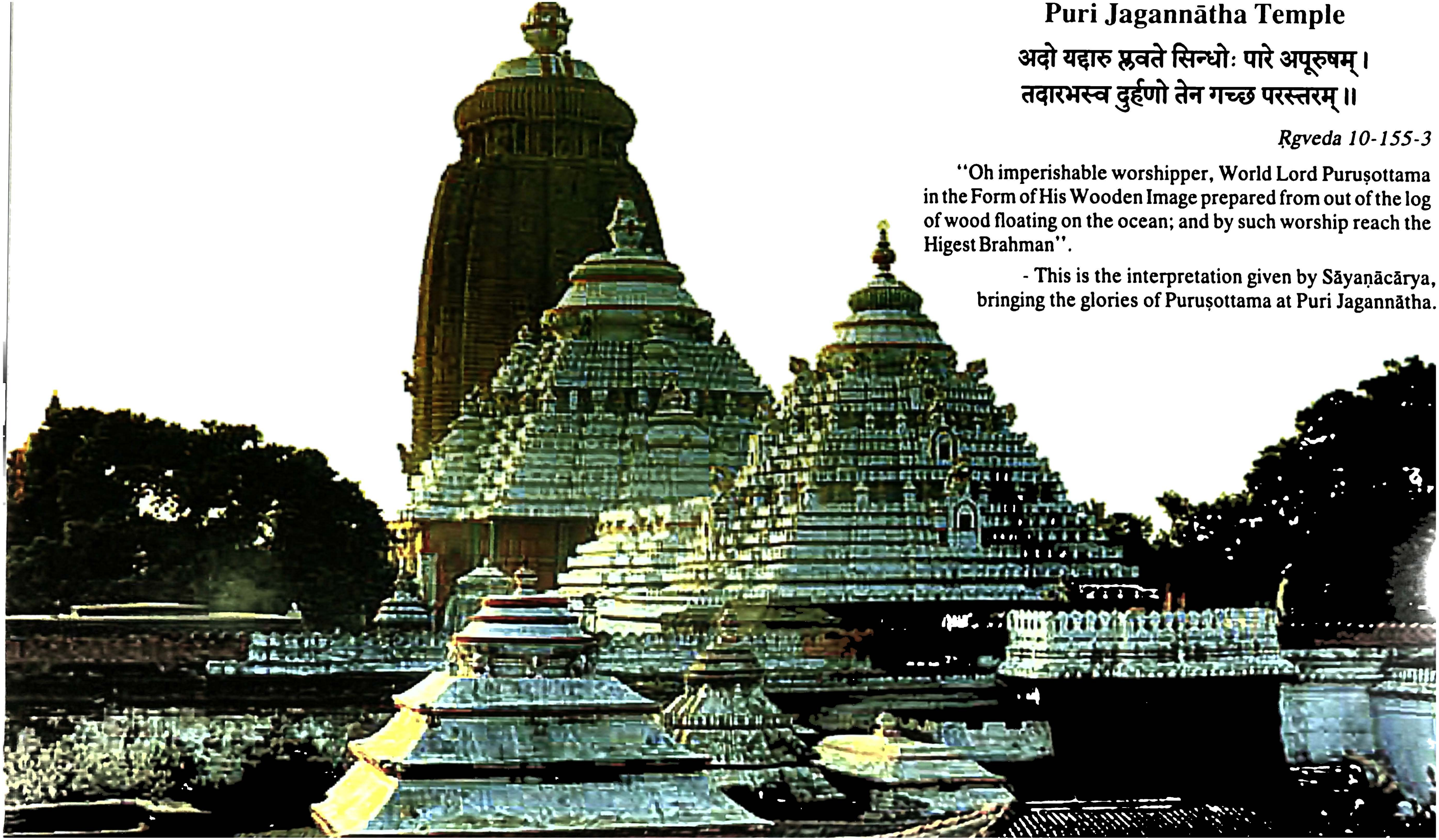
Yours sincerely

Sd/- S. **Rāghavendran**

* * *


SONA (GOLD) BESHA

Balabhadra Subhadrā Jagannātha Bhagavān



Puri Jagannātha Temple

अदो यद्दारु प्लवते सिन्धोः पारे अपूरुषम् ।
तदारभस्व दुर्हणो तेन गच्छ परस्तरम् ॥

Ṛgveda 10-155-3

"Oh imperishable worshipper, World Lord Puruṣottama in the Form of His Wooden Image prepared from out of the log of wood floating on the ocean; and by such worship reach the Higest Brahman".

- This is the interpretation given by Sāyaṇācārya, bringing the glories of Puruṣottama at Puri Jagannātha.

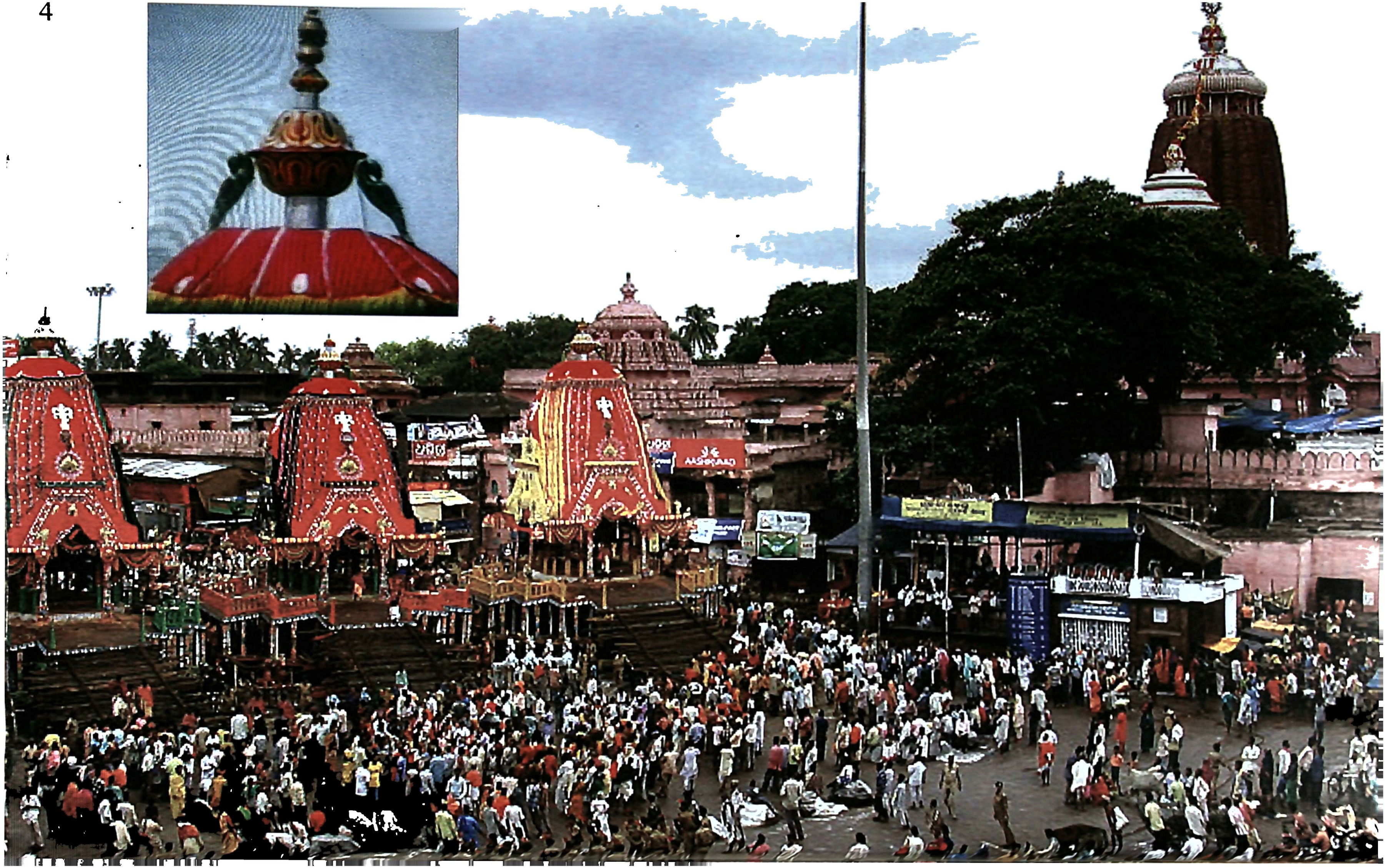
Puri Jagannath Ratha Yatra

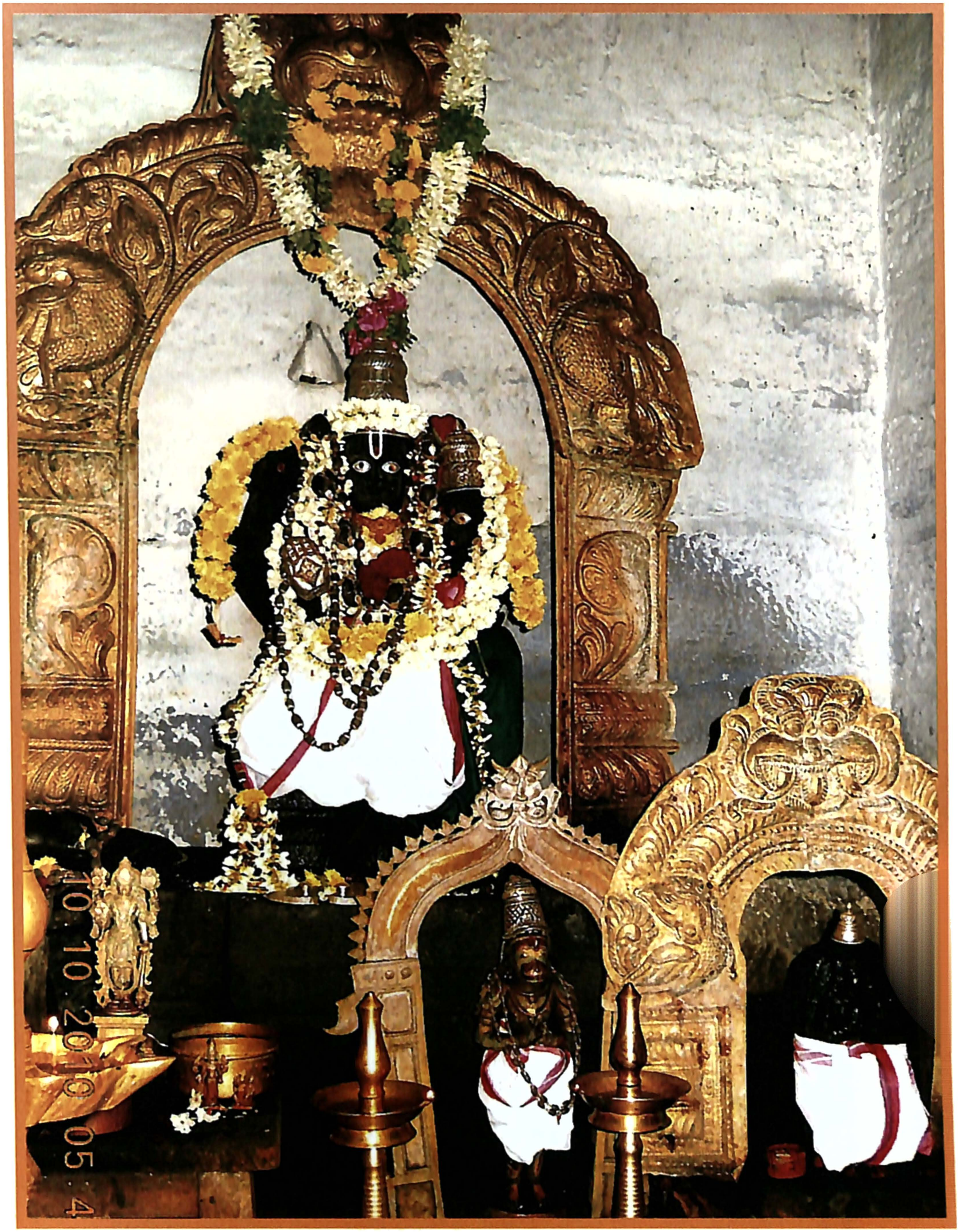
Devotees never worry about the scorching heat and follow devotedly in lakhs with the chariots carrying Lord Śrī Jagannātha, Balabhadra and Subhadrā on a three Km - long road from the Main Temple to Guṇḍikā Temple.

कदाचित्कालिन्दीतटविपिनसंगीतकरवो
मुदाभीरीनारीवदनकमलास्वादमधुपः ।
रमाशंभुब्रह्मामरपतिगणेशार्चितपदो
जगन्नाथः स्वामी नयनपथगामी भवतु मे ॥ १ ॥

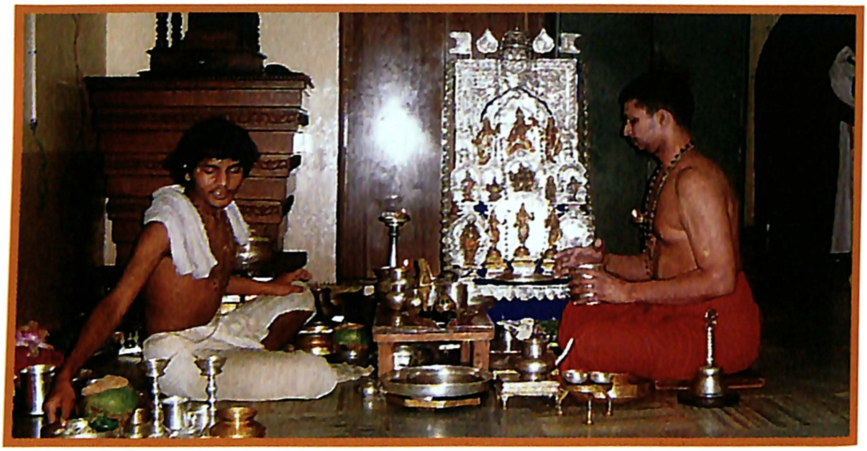
भुजे सेव्ये वेणुं शिरसि शिखिपिच्छं कटितटे
दुकूलं नेत्रान्ते सहचरकटाक्षं विदधते ।
सदा श्रीमद्वृन्दावनवसतिलीलापरिचयो
जगन्नाथः स्वामी नयनपथगामी भवतु मे ॥ २ ॥

4





Śrī Lakṣmī Nārāyaṇa and Prāṇa Devaru
at Tirukampuliyar, Karur District, Tamilnadu.
Installed by Śrī Śrī 1008 Śrī Raghūttama Tīrtha Mahān.



Pūjā by Śrī Śrī 1008 Śrī Raghumānya Tīrtha and his Junior Śrī Śrī 1008 Śrī Raghuvarendra Tīrtha of Bhīmasetu Munivṛnda Matt, at Coimbatore on 24-10-2010, at Teppakulam Śrī Āñjaneya Swāmy Raghavendra Mutt, Rājā street, Coimbatore and attended by many devotees.

Shri K. Rajagopal, B.Sc., B.S.

Chairman and Managing Director
Vijayeswari Textiles Limited

20th August 1930 16th January 2011

Śrī Rajagopal was also the Chairman of the Board of Lakshmi Apparells and owens and Director of Shesharaj Enterprises. He was also the Chairman of South India Mills Association from 1975-1977 and again 1992-1994. He was the Chaiman of Indian Cotton Mills Federation from 19980-1982 and was also member of the Federation of Indian Chambers of Commerce & Industry from 1980-1982. He was holding B.Sc. Degree together with B.S. in Textiles at the Philadelphia College of Textile and Sciences, USA. Śrī Rajagopal was a Trustee in G Kuppuswamy Naidu Memorial Trust for Education and Medical Relief and other Trusts and was a great Golf Player and Air Pilot. The humble author of this holy book Śrī TSR was associated with him for nearly 5 decades.

Acknowledgement
with Immense Gratitude

Śrīman Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur, Tirupati
Hereby Acknowledges
the Donation of
Rs. 45,000/- (Fourty Five thousand only)
from

Smty. Mani Rajagopal
wife of

Late Śrī. K. Rajagopal

in memory of her husband, who was the
Managing Director and Chairman of
Vijayeswari Textiles Limited, Coimbatore and
Founder Director of
Lakshmi Mills Company Limited, Coimbatore.

towards

Book Yajña of
Śrī T. S. Rāghavendran

S.M.S.O Sabhā and All the Devoted Public and
Śrī T.S. Rāghavendran, *M.A., B.L., Advocate,*
Coimbatore
Humble Author of this Book
are very greatful for the donor and pray before
Lord Veṅkaṭeśwara for the soul to rest in peace and
also for long life, peace and prosperity for the donor
and all the members of the family.

श्रीजगन्नाथ
पुरुषोत्तमक्षेत्रमहिमा

भाग १

Mahimās of
Śrī Jagnnātha
Puruṣottama Kṣetra

Part I

Mahimās of
Śrī Jagnnātha Puruṣottama Kṣetra
Part I

Sl.No.	Purāṇa	Adhyāyas	ślokas
1.	Bṛhannāradīya Purāṇa Uttara Bhāga	52-67	843
2.	Padma Purāṇa Kriyāyoga	15 to 18	485
3.	Brahma Purāṇa	48, 63 & 66	137
4.	Varāha Purāṇa	181	23
		Total ślokas	**1488**

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीबृहन्नारदीयपुराणम्

उत्तरभागे श्रीपुरुषोत्तममाहात्म्यम्

Śrī Bṛhan Nāradīya Purāṇam

Uttara Bhāga - Mahimās of Śrī Puruṣottama

अध्यायाः ५२ तः ६१ – Adhyāyas 52 to 61

Index

१. श्रीबृहन्नारदीयपुराणोत्तरभागे वसुमोहिनीसंवादे पुरुषोत्तममाहात्म्ये द्विपञ्चाशत्तमोऽध्यायः ।

Śrī Bṛhan Nāradīya Purāṇam - Uttara Bhāgam - dialogue between Vasu & Mohini - dealing with **Puruṣottama** Māhātmyam - Adhyāya 52. 97

२. त्रिपञ्चाशत्तमोऽध्यायः ।

Adhyāya 53. 68

३. चतुःपञ्चाशत्तमोऽध्यायः ।

Adhyāya 54. 125

४. पञ्चपञ्चाशत्तमोऽध्यायः ।

Adhyāya 55. 133

५. षट्पञ्चाशत्तमोऽध्यायः ।	
Adhyāya 56.	68
६. सप्तपञ्चाशत्तमोऽध्यायः ।	
Adhyāya 57.	58
७. ब्रह्माण्डोत्पत्तिवर्णनं नाम अष्टपञ्चाशत्तमोऽध्यायः ।	
Description of creation of Brahmāṇḍa - Adhyāya 58.	67
८. एकोनषष्टितमोऽध्यायः ।	
Adhyāya 59.	48
९. अभिषेको नाम षष्टितमोऽध्यायः ।	
Adhyāya 60.	76
१०. पुरुषोत्तमक्षेत्रयात्राफलवर्णनं नाम एकषष्टितमोऽध्यायः ।	
Description of benefits of Yātrā to **Puruṣottama** Kṣetra - Adhyāya 61.	103
Total Ślokas	843

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥
॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥
॥ श्री हयवदन मध्वेश पाहि ॥

श्रीबृहन्नारदीयपुराणम्

उत्तरभागे श्रीपुरुषोत्तममाहात्म्यम्

Śrī Bṛhan Nāradīya Purāṇam

Uttara Bhāga - Mahimās of Śrī Puruṣottama

द्विपञ्चाशत्तमोऽध्यायः – Adhyāya 52

Ślokas 1 to 97

Greatness of Puruṣottama - Śrī Jagannātha of Puri

मोहिन्युवाच— Mohini said :

धन्योऽसि विप्रवर्य त्वं कृपालुः सर्वदेहिषु ।
यच्छ्रुतं ते मुखाम्भोजात्काशीमाहात्म्यमुत्तमम् ॥ १ ॥

Oh ! excellent brāhmin, you are blessed. You are merciful to all embodied beings. I am blessed because the excellent greatness of Kāśi has been heard from your lotus like mouth.

अधुनाहं कृतार्थास्मि त्वया हि प्रतिबोधिता ।
कृपालुना निपतिताभ्युद्धृता भवसागरात् ॥ २ ॥

I feel that I have accomplished my objects in life since now. I have been enlightened by you. Although I had fallen into the ocean of worldly existence, I have been redeemed by you, the merciful one.

अधुना श्रोतुमिच्छामि हरेः क्षेत्रस्य मानद ।
माहात्म्यं यत्र गमनात् कृतार्थो जायते नरः ॥ ३ ॥

Oh ! bestower of honour, now I wish to hear, the greatness of holy place of Śrī Hari, by going to which men become contended.

पुरुषोत्तमविष्णोस्तु क्षेत्रं मुक्तिविधायकम् ।
श्रूयते हि पुराणेषु वर्णितं मुनिभिर्द्विजैः ॥ ४ ॥

It is reported that a holy centre of Śrī Viṣṇu, the most excellent among other centres is described in the Purāṇas by sages and brāhmaṇas as efficacious in granting liberation from saṁsāra.

तत् कथ्यतां महाभाग शिष्याहं यदि ते प्रिया ।
साधवः सर्वलोकस्य सततोपकृतौ स्थिताः ॥ ५ ॥

May that be recounted, oh ! blessed one, if I am liked by you as a disciple of yours. Indeed good men are always engaged in rendering continuous service to all the people of the world.

वसुरुवाच— Vasu said :

श्रृणु देवि प्रवक्ष्यामि तुभ्यं माहात्म्यमुत्तमम् ।
पुरुषोत्तमनाम्नस्तु क्षेत्रस्य ब्रह्मणोदितम् ॥ ६ ॥

Oh ! gentle woman, listen. I shall recount to you about the excellent greatness of the holy centre named "**Puruṣottama**" as narrated by god Brahmā.

पृथिव्यां भारतं वर्षं कर्मभूमिरुदाहृता ।
तत्रास्ते भारते वर्षे दक्षिणोदधितीरगः ॥ ७ ॥

In the whole of this Earth, Bhārata is said to be a Karma-bhūmi – the land of holy rites. There, in the Bhārata Varṣa, on the shores of the southern sea,

उत्कलेति समाख्यातः स्वर्गमोक्षप्रदायकः ।
समुद्रादुत्तरं तावद्यावद्विरजमण्डलम् ॥ ८ ॥

is a land known as 'Utkala'. It is the bestower of heaven and Moksha - salvation on all. It is to the north of the ocean and it extends upto Virajamaṇḍala.

देशोऽसौ पुण्यशीलानां गुणैः सर्वैरलंकृतः ।
सर्वतीर्थानि पुण्यानि पुण्यान्यायतनानि च ॥ ९ ॥

a country stretching for 10 miles round Jaipur on the river Vaitaraṇī. This land is embellished with all the attributes in performing meritorious deeds.

उत्कले तु विशालाक्षि वेदितव्यानि तानि तु ।
समुद्रस्योत्तरे तीरे तस्मिन्देशेऽखिलोत्तमे ॥ १० ॥

Oh ! woman of large eyes, it should be known that there are many tīrthas and holy shrines. In utkala, on the northern shore of the ocean, in that land which is the most excellent of all.

आस्ते गुह्यं परं क्षेत्रं मुक्तिदं पापनाशनम् ।
सर्वत्र वालुकाकीर्णं पवित्रं धर्मकामदम् ॥ ११ ॥

There is a great holy centre which yields salvation and dispels sins. It is in a place covered with sand everywhere. It is sacred and it bestows piety and love.

दशयोजनविस्तीर्णं क्षेत्रं परमदुर्लभम् ।
नक्षत्राणां यथा सोमः सरसां सागरो यथा ॥ १२ ॥

The holy centre which is difficult of access is ten yojanas in extent. Just as the Moon is the best among constellations; Just as the ocean is the best among lakes (water-reservoirs),

तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ।
वसूनां पावको यद्वद्रुद्राणां शंकरो यथा ॥ १३ ॥

so is the holy centre **Puruṣottama**, the best among sacred places.

Just as the fire god is the best among Vasus; Just as Śaṅkara is the best among Rudras,

तथा श्रेष्ठं हि तीर्थानां सर्वेषां पुरुषोत्तमम् ।
वर्णानां ब्राह्मणो यद्वद्वैनतेयश्च पक्षिणाम् ॥ १४ ॥

so is the holy centre **Puruṣottama** the most excellent of all holy centres. Just as the brāhmaṇa is the best among the castes, and Vainateya Garuḍa, the excellent most among the birds,

तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ।
सेनानीनां यथा स्कंदः सिद्धानां कपिलो यथा ॥ १५ ॥

so also **Puruṣottama** is the most excellent among holy centres. Just as Skanda is among commanders; Kapila among Siddhas;

ऐरावतो गजेन्द्राणां महर्षीणां भृगुर्यथा ।
मेरुः शिखरिणां यद्वन्नगानां च हिमालयः ॥ १६ ॥

Airāvata among leading elephants; Bhṛgu among great sages; Meru among the mountains; The Himālayas among the immoveables – that is Mountains;

उच्चैःश्रवा यथाश्वानां कवीनामुशना यथा ।
मुनीनां च यथा व्यासः कुबेरो यक्षरक्षसाम् ॥ १७ ॥

Ucchaiśśravas among the horses, Uśanās among the wise thinkers, Vyāsa among the sages; Kubera among the Yakṣas and Rākṣasas;

इन्द्रियाणां मनो यद्वद्भूतानामवनी यथा ।
अश्वत्थः सर्ववृक्षाणां पवनः पवतां यथा ॥ १८ ॥

the mind among sense organs; the Earth among the elements; the Aśwattha among the trees, the wind-god among those who purify,

अरुंधती यथा स्त्रीणां शस्त्राणां कुलिशं यथा ।
आकारः सर्ववर्णानां गायत्री छंदसां यथा ॥ १९ ॥

Arundhati among women; the thunderbolt among weapons; like the letter 'A' among letters, like the Gāyatri among metres;

सर्वांगेभ्यो यथा श्रेष्ठमुत्तमांगं विधातृजे ।
यथा समस्तविद्यानां मोक्षविद्या परा स्मृता ॥ २० ॥

the head – uttamānga among limbs; the spiritual lore of salvation among all lores;

मनुष्याणां यथा राजा धेनूनां कामधुग् यथा ।
सुवर्णं सर्वधातूनां सर्पाणां वासुकिर्यथा ॥ २१ ॥

the King among men, Kāmadhenu the wish yielding cow among cows, gold among all metals, Vāsuki among serpents;

प्रह्लादः सर्वदैत्यानां रामः शस्त्रभृतां यथा ।
झषाणां मकरो यद्वत् मृगाणां मृगराड् यथा ॥ २२ ॥

Prahlāda among daityas; Rāma among the weilders of weapons; sharks among fishes; lion among beasts,

वरुणो यादसां यद्वद् यमः संयमिनां यथा ।
क्षीरोदः सागराणां च देवर्षीणां च नारदः ॥ २३ ॥

Varuṇa among water deities; Yama among those who restrain, the milk ocean among all oceans; Nārada among divine sages;

पुरोधसां यथा जीवः कालः कलयतां यथा ।
ग्रहाणां भास्करो यद्वन्मन्त्राणां प्रणवो यथा ॥ २४ ॥

Bṛhaspati (jupiter) among all priests, Kāla (time) among reckoners; Bhāskara (the Sun) among planets, Praṇava (Om) among the mantras.

कृत्यानां धर्मकार्यं च तद्वच्छ्रीपुरुषोत्तमम् ।
पुरुषाख्यं सकृद्दृष्ट्वा सागरांतः सकृन्मतः ॥ २५ ॥

Virtuous rites among duties – so should be known Śrī **Puruṣottama** among the holy centres. By visiting at least once, **Puruṣottama** who stands on the shore of the ocean,

ब्रह्मविद्यां सकृज्ज्ञात्वा गर्भवासो न विद्यते ।
एवं सर्वगुणोपेतं क्षेत्रं परमदुर्लभम् ॥ २६ ॥

by knowing Brahma-Vidyā, once, there is no further stay within the womb.

Thus the holy centre is endowed with all attributes. It is highly difficult of access.

आस्ते यत्र वरारोहे विख्यातं पुरुषोत्तमम् ।
जगद्व्यापी स विश्वात्मा देवेशः पुरुषोत्तमः ॥ २७ ॥

Oh ! fair woman, **Puruṣottama**, the Lord of Devas, the Ātman of the Universe, pervading the Universe stays where the holy centre **Puruṣottama** is,

जगद्योनिर्जगन्नाथस्तत्र सर्वं प्रतिष्ठितम् ।
अजः शक्रश्च रुद्रश्च देवाश्चाग्निपुरोगमाः ॥ २८ ॥

where the Lord of the Universe, the source of origin of the Universe is present, everything is established there. All the following are present therein. Aja (Brahma) Indra, Rudra, Agni and other devatās.

निवसन्ति महाभागे तस्मिन्देशे सदैव हि ।
गंधर्वाप्सरसः सिद्धाः पितरो देवमानुषाः ॥ २९ ॥

Oh ! highly blessed woman, all these stay there always in that land. The following too are present – the gandharvas, the celestial damsels, siddhas, pitṛs, devatās, human beings,

यक्षा विद्याधराश्चैव मुनयः शंसितव्रताः ।
ऋषयो वालखिल्याद्याः कश्यपाद्याः प्रजेश्वराः ॥ ३० ॥

Yakṣas, Vidyādharas, the Sages of praise-worthy holy vows; the sages Vālakhilya and others. Kaśyapa and other prajāpatis,

सुपर्णाः किन्नरा नागास्तथाऽन्ये स्वर्गवासिनः ।
सांगा वेदाश्च चत्वारो शास्त्राणि विविधानि च ॥ ३१ ॥

Suparṇas, Kinnaras, Nāgas and othere residents of heaven, the four Vedas along with ancillaries, the different scriptures;

इतिहासपुराणानि यज्ञाश्च बहुदक्षिणाः ।
नद्यश्च विविधाः पुण्यास्तीर्थान्यायतनानि च ॥ ३२ ॥

Itihāsas, Purāṇas, sacrifices, wherein many monetary gifts as religious fees are given; different sacred rivers; the holy centres and shrines;

सागराश्च तथा शैलास्तस्मिन्देशे व्यवस्थिताः ।
एवं पुण्यतमे देशे देवर्षिपितृसेविते ॥ ३३ ॥

the ocean and the mountains were established in that land. Who will not like to live in such a meritorious land inhabited by the gods, sages and pitṛs one fully equipped with all means of enjoyment.

सर्वोपभोगसहिते वासः कस्य न रोचते ।
श्रेष्ठत्वं तस्य देवस्य किं चान्यदधिकं ततः ॥ ३४ ॥

There is the surpassing excellence of that Lord. What is it that surpasses that wherein the Lord of the Universe,

आस्ते यत्र जगद्देवो मुक्तिदः पुरुषोत्तमः ।
धान्यास्ते विबुधप्रख्या ये वसन्त्युत्कले नराः ॥ ३५ ॥

Puruṣottama, the bestower of salvation is present ? Blessed all those men who stay in Utkala and resemble the devatās.

तीर्थराजजले स्नात्वा पश्यन्ति पुरुषोत्तमम् ।
स्वर्गे वसन्तित ते मर्त्या न तु ते राजसालये ॥ ३६ ॥

Those men who take bath in the waters of the Tīrtha Rāja – the King of holy centres, namely the sea, and visit **Puruṣottama**, stay in the heaven and not in the abode of a Rājasa nature.

ये वसन्त्युत्कले क्षेत्रे पुण्ये श्रीपुरुषोत्तमे ।
सकलं जीवितं तेषामौत्कलानां सुमेधसाम् ॥ ३७ ॥

Fruitful is the life of those residents of utkala of great intellect who habitually reside in the meritorious holy centre of Śrī **Puruṣottama** in Orissā.

ये पश्यन्ति सुताम्रौष्ठप्रसन्नायतलोचनम् ।
चारुभ्रूकेशमुकुटं चारुकर्मलतांचितम् ॥ ३८ ॥

Blessed are they who see the Lotus-like face of Śrī Kṛṣṇa, wherein the lips are very red like copper, the eyes are pleasant and large; the eye-brows, the tresses and coronets are very beautiful.

चारुस्मितं तारुदन्तं चारुकुंडलमंडितम् ।
सुनासं सुकपोलं च सुललाटं सुलक्षणम् ॥ ३९ ॥

Which is embellished with beautiful ear-rings, which is beautified with smiles, and charming ear-rings, wherein the teeth are beautiful and the nose, cheeks and forehead

त्रैलोक्यानंदजननं कृष्णस्य मुखपंकजम् ।
पुरा कृतयुगे देवि शक्रतुल्यपराक्रमः ॥ ४० ॥

have all good characteristics and which came delight to the three worlds. Oh ! gentle woman, it is reported that formerly, in the Kṛta age, there was a glorious King well known as "Indradyumna".

बभूव नृपतिः श्रीमानिन्द्रद्युम्न इति श्रुतः ।
सत्यवादी शुचिर्दक्षः सर्वशास्त्रभृतां वरः ॥ ४१ ॥

His exploits were like those of Indra. He was truthful of speech, pure, clever and competent. He was the most excellent among the warriors weilding weapons.

रूपवान् सुभगः शूरो दाता भोक्ता प्रियंवदः ।
यष्टा समस्तयज्ञानां ब्रह्मण्यः सत्यसंगरः ॥ ४२ ॥

He was charming and blessed, brave and a liberal donor. He was an enjoyer of pleasure and pleasing in speech. He was the performer of all yajñas, and he was friendly to brāhmaṇas.

धनुर्वेदे च वेदे च शास्त्रे च निपुणः कृती ।
वल्लभो नरनारीणां पौर्णमास्यां यथा शशी ॥ ४३ ॥

He was truthful of promise. He was an adept in the Vedas, Scriptures and the sceience of archery. He was contended. He was popular with men and women like the Moon on a Full-Moon day.

आदित्य इव दुष्प्रेक्ष्यो मधुरश्चंद्रमा इव ।
वैष्णवः सत्यसंपन्नो जितक्रोधो जितेन्द्रियः ॥ ४४ ॥

He was like the Sun in being too dazzling to be seen directly; he was as sweet as the Moon, he was endowed with truthfulness; he had conquered anger; he had subjugated sense organs.

अध्यात्मविद्यानिरतो युयुत्सुर्धर्मतत्परः ।
एवं स पालयेत् पृथ्वीं राजा सर्वगुणाकरः ॥ ४५ ॥

He was engaged in spiritual learning; he was fond of virtue and piety and brave. Thus the King, the abode of all attributes, protected the Earth.

तस्य बुद्धिः समुत्पन्ना विष्णोराराधनं प्रति ।
कथमाराधयिष्यामि देवदेवं जनार्दनम् ॥ ४६ ॥

He became inclined to the propitiation of Śrī Viṣṇu. He thought "How shall I propitiate Janārdana, the Lord of the devas".

कस्मिन्क्षेत्रेऽथवा तीर्थे नदीतीरे तथाश्रमे ।
एवं चिंतापरः सोऽथ निरीक्ष्य मनसा महीम् ॥ ४७ ॥

In which holy centre, tīrtha, or hermitage shall I do so". Thinking like this, he mentally surveyed the whole of the Earth.

आलोक्य सर्वतीर्थानि यानि पापहराणि च ।
तानि सर्वाणि सञ्चिन्त्य जगाम मनसा पुनः ॥ ४८ ॥

He revieved before his mind's eye the various holy centres of the Earth that dispel sins.

विख्यातं परमं क्षेत्रं मुक्तिदं पुरुषोत्तमम् ।
स गत्वा नृपतिस्तत्र समृद्धबलवाहनः ॥ ४९ ॥

Finally, he decided on the well known great holy centre "**Puruṣottama**" that bestows salvation. The King went there with the full complement of his vehicles and army.

अयजच्चाश्वमेधेन विधिवद्भूरिदक्षिणः ।
कारयित्वा महोत्सेन्धप्रासादं भूरिदक्षिणम् ॥ ५० ॥

He got lofty palace created there. He performed a horse-sacrifice in accordance with the injunctions and distributed wealth by way of monetary gifts.

तत्र संकर्षणं कृष्णं सुभद्रां स्थाप्य वीर्यवान् ।
पंचतीर्थं च विधिवत् कृत्वा तत्र महीपतिः ॥ ५१ ॥

The powerful King installed Saṅkarṣaṇa, Kṛṣṇa and Subhadrā there. He caused five tīrthas. The tīrthas are :

(1) Mārkaṇḍeya pool
(2) Banyān tree
(3) Balarāma
(4) the ocean and
(5) Indradyumna lake Saras.

to be constructed there. With great devotion, he performed ablution.

स्नानं दानं जपं होमं देवताप्रेक्षणं तथा ।
भक्त्या चाराध्य विधिवत् प्रत्यहं **पुरुषोत्तमम्** ।
प्रसादाद् देवदेवस्य ततो मोक्षमवाप्तवान् ॥ ५२ ॥

Charitable gift, Japa, Homa and the visit to the deity. He propitiated **Lord Puruṣottama** every day in accordance with the injunctions and with great devotion. Thanks to the grace of the Lord of the Devas, he attained salvation.

मोहिन्युवाच— Mohini said :

तस्मिन् क्षेत्रे वरे पुण्ये वैष्णवे **पुरुषोत्तमे** ॥ ५३ ॥

Mohini enquired; oh ! lord, was there an already installed image of Śrī Viṣṇu in that excellent, meritorious sacred Vaiṣṇavite place called **Puruṣottama**,

किं तत्र प्रतिमा पूर्वं सुस्थिता वैष्णवी प्रभो ।
येनासौ नृपतिस्तत्र गत्वा सबलवाहनः ॥ ५४ ॥

for the sake of which the King went there along with his army and vehicles and established the images of

स्थापयामास कृष्णं च रामं भद्रां शुभप्रदाम् ।
संशयोऽस्ति महांस्तत्र विस्मयश्च द्विजोत्तम ॥ ५५ ॥

Śrī Kṛṣṇa, Balarāma and Subhadrā, the bestower of auspicious things. I have great doubt, oh ! excellent brāhmaṇa, and feel a great surprise too.

श्रोतुमिच्छामि तत्सर्वं ब्रूहि तत्कारणं च यत् ।

I wish to hear everything. Tell me the reason thereof.

वसुरुवाच— Vasu said:

शृणुष्व पूर्ववृत्तान्तं कथां पापप्रणाशिनीम् ॥ ५६ ॥

Listen to the anecdote forming its background – a story which destroys sins.

प्रवक्ष्यामि समासेन श्रिया पृष्टं च यत्पुरा ।
सुमेरोः कांचने शृंगे सर्वाश्चर्यसमन्विते ॥ ५७ ॥

I shall succinctly narrate to you what was formerly asked by Goddess Śrī on the top of the golden peak of the Mount Sumeru which was full of all wonderous things.

तत्र स्थितं जगन्नाथं जगत्स्रष्टारमव्ययम् ।
प्रणम्य शिरसा देवी लोकानां हितकाम्यया ॥ ५८ ॥

The goddess bowed down with her head to **Lord Jagannātha,** the imperishable eternal, creator of the world, who was residing there.

पप्रच्छेदं महाप्रश्नं भूमौ स्थानमनुत्तमम् ।

Out of her desire, the benefit of the world, she asked this following question regarding the excellent most holy place on the Earth.

श्रीरुवाच— Śrī Said :

ब्रूहि त्वं सर्वलोकेश संशयं मे हृदि स्थितम् ॥ ५९ ॥

Oh ! Lord of all the worlds, tell me now clearing the doubts in my heart.

मर्त्यलोके महाश्चर्ये भूमौ कर्मसुदुर्लभे ।
लोभमोहमहाग्राहे कामक्रोधमहार्णवे ॥ ६० ॥

The mortal world, the Earth is full of great miracles. It is very difficult to perform auspicious Karmas leading to Moksha here.

येन मुच्येत आत्मेश दुर्गसंसारसागरात् ।
त्वामृते नास्ति लोकेऽस्मिन् वक्ता संशयनिर्णये ॥ ६१ ॥

It is a great ocean of lust and fury and contains big sharks in the form coveteousness and delusion, What is it, then, whereby the Ātman is liberated from impossable ocean of worldly existence ?

श्रुत्वैवं वचनं तस्या देवदेवो जनार्दनः ।
प्रोवाच परया प्रीत्या परं सारामृतोपमम् ।

Excepting you there is no one in the world who will propound everything and dispel my doubt. "On hearing her words, thus, Janārdana, the Lord of the devas, spoke with great pleasure and explained the great means of happiness, that is comparable to the nectar and great essence of everything.

सुखोपायं सुसाध्यं च निरायासं महाफलम् ॥ ६२ ॥

the means that is easily achievable yield great benefit and will not cause any strain.

श्रीभगवानुवाच— The glorious Lord said :

आस्ते तीर्थवरं देवि विख्यातं पुरुषोत्तमम् ॥ ६३ ॥

Oh ! goddess, there is a well known excellent holy centre named **Puruṣottama**.

न तेन सदृशं किंचित् त्रिषु लोकेषु विद्यते ।
कीर्तनाद्यस्य देवेशि मुच्यते सर्वपातकैः ॥ ६४ ॥

In the three worlds there is nothing else equal to this. Oh ! goddess of the devatās, by glorifying it, one is liberated from all sins.

न विज्ञातो नरैः सर्वैर्न दैत्यैर्न च दानवैः ।
मरीच्याद्यैर्मुनिवरैर्दर्शितोऽयं वरानने ॥ ६५ ॥

It is not fully comprehended and realised by men; Daityas or Dānavas. Oh ! fair-faced woman, this is pointed out by Marīci and other excellent sages.

दक्षिणस्योदधेस्तीरे न्यग्रोधो यत्र तिष्ठति ।
यस्तु कल्पे समुत्पन्ने महदुल्कानिबर्हणे ॥ ६६ ॥

On the shore of the southern sea there is a holy Indian fig Nyāgrodha tree. Even during the close of the Kalpa,

विनाशं नैव चाभ्येति स्वयं तत्रैव संस्थितः ।
दृष्टमात्रे रटे तस्मिञ्छायामाश्रित्य चासकृत् ॥ ६७ ॥

When everyting is destroyed by means of great meteors, it is not destroyed. It remains by itself there.

ब्रह्महत्या प्रमुच्येत पापेष्वन्येषु का कथा ।
प्रदक्षिणं कृतं यैस्तु नमस्कारैस्तु जन्तुभिः ॥ ६८ ॥

As soon as one sees that banyan tree or if one resorts to its shade frequently, the sin of even brāhmaṇa-slaughter perishes.

सर्वे विधूतपापास्ते गता वै केशवालयम् ।
न्यग्रोधस्योत्तरे किंचिद्दक्षिणे केशवस्य तु ॥ ६९ ॥

What then about other lesser evils ? Those creatures living beings which circumambulate it and make obeisance to it, shake off their sins. All of them go to Keśava's abode – Vaikuṇṭha.

प्रासादे तत्र तिष्ठेत्तु पदं धर्ममयं हि तत् ।
प्रतिमां तत्र तां दृष्ट्वा स्वयं देवेन निर्मिताम् ॥ ७० ॥

On the Southern side of the shrine of Keśava and to the North of the holy fig tree is the reigon of holy Dharma. By seeing, the image made by the Lord Himself at that place

अनायासेन वै यान्ति भवनं मे ततो नराः ।
गच्छन्नैव तु तं दृष्ट्वा एकदा धर्मराट् स्वयम् ॥ ७१ ॥

men go to my mansion without exertion. Going along that way, once Dharmarāja (Yama) saw me,

मदन्तिकमनुप्राप्य प्रणम्य शिरसा ब्रवीत् ।
नमस्ते भगवन् देव लोकनाथाय तेजसे ॥ ७२ ॥

approached ME and bowing down his head, spoke to ME thus :

"Obeisance to you, oh ! Lord, to the brilliant refulgence, to the Lord of worlds.

क्षीरोदवासिनं देवं शेषभोगोरुशायिनम् ।
वरं वरेण्यं वरदं कर्तारं ह्यक्षयं प्रभुम् ॥ ७३ ॥

I bow down to that Lord who stays in the milky ocean; who lies down on the extensive body of śeṣa; who is the most excellent one, who the bestower of boons; who is the ever lasting maker of the worlds,

विश्वेश्वरमजं विष्णुं सर्वज्ञमपराजितम् ।
नीलोत्पलदलश्यामं पुंडरीकनिभेक्षणम् ॥ ७४ ॥

who is Viṣṇu, the Unborn eternal lord of the Universe, who is omniscient; who is conquered; who is dark in complexion like the blue lily; whose eyes resemble the lotuses;

सर्वगं निर्गुणं शान्तं जगद्धातारमव्ययम् ।
सर्वलोकविधातारं लोकनाथं सुखावहम् ॥ ७५ ॥

Who is present everywhere; who is devoid of material attributes, quiet, the unchanging creator of the Universe, who is the maker of the worlds, who is the Lord of the worlds, who is conducive to happiness

पुराणपुरुषं वेद्यं व्यक्ताव्यक्तं सनातनम् ।
पुरा पुराणं स्रष्टारं लोकतीर्थं जगद्गुरुम् ॥ ७६ ॥

who is the ancient Puruṣa; worthy of being known, who is both manifest and unmanifest, who is the eternal ancient Being, who is the creator, who is a sanctifying holy being into all the worlds, who is the preceptor of the Universe,

श्रीवत्सवक्षसा युक्तं वनमालाविभूषितम् ।
पीतवस्त्रं चतुर्बाहुं शंखचक्रगदाधरम् ॥ ७७ ॥

who is endowed with Śrīvatsa on His chest, who is bedecked in Vanamālās – garlands of sylvan flowers, who is clad in yellow garments, who has four arms who wields conch, discus, and iron club,

हारकेयूरसंयुक्तं मुकुटांगदधारिणम् ।
सर्वलक्षणसंयुक्तं सर्वेन्द्रियविवर्जितम् ॥ ७८ ॥

who is beautified with necklaces and armlets; who wears coronet and bracelets; who is endowed with all auspicious characteristics, who is devoid of all sense organs (material)

कूटस्थमचलं सूक्ष्मं ज्योतीरूपं सनातनम् ।
भावाभावविनिर्मुक्तं व्यापिनं प्रकृतेः परम् ॥ ७९ ॥

who is as steady and firm as a mountain; who is subtle, eternal and of the form of fiery brilliance; who is devoid of both existence and non-existence, pervasive and beyond Prakṛti.

तं नमस्ये जगन्नाथमीश्वरं सुखदं प्रभुम् ।
इत्येवं धर्मराजस्तु पुरा न्यग्रोधसन्निधौ ॥ ८० ॥

I bow down to that Īśwara, the Lord of the Universe, the Lord bestowing happiness. Thus the lord of Dharma – Yama eulogised me with different hymns

स्तुत्वा नानाविधैः स्तोत्रैः प्रणाममकरोत् तदा ।
तं दृष्ट्वा च महाभागे प्रणतं प्राञ्जलिं स्थितम् ॥ ८१ ॥

in the vicinity of the holy fig tree. Then he made obeisance to ME. Oh ! highly blessed woman, on seeing him standing with palms joined with reverence,

स्तोत्रस्य कारणं देवि पृष्टवानहमन्तकम् ।
वैवस्वत महाबाहो सर्वदेवमयो ह्यसि ॥ ८२ ॥

after obeisance, oh ! gentle woman, I asked the god of death, the reason for the eulogy, oh ! mighty armed Vaivaswata.

किमर्थं स्तुतवानित्थं संक्षेपाद् ब्रूहि तन्मम ॥ ८३ ॥

यम उवाच— Yama said :

अस्मिन्नायतने पुण्ये विख्याते पुरुषोत्तमे ।
इंद्रनीलमयी सृष्टा प्रतिमा सार्वकामिकी ॥ ८४ ॥

In this holy shrine, well known after **Puruṣottama** there is an idol made of Indranīla – sapphire

तां दृष्ट्वा पुंडरीकाक्ष भावेनैकेन श्रद्धया ।
श्वेताख्यं भुवनं यान्ति निष्कामाश्चैव मानवाः ॥ ८५ ॥

It bestows all desires. Oh ! Lotus eyed deity, men devoid of desires see that idol with faith and single-minded emotional feelings and go to the world of Śweta Dwīpa.

अतश्चैवं न शक्नोमि व्यापारमरिसूदन ।
प्रसीद त्वं महादेव संहर प्रतिमां विभो ॥ ८६ ॥

Hence, oh ! destroyer of enemies, I cannot proceed with my usual work of chasting the sinners. Oh ! great Lord, be pleased. Withdraw this idol, oh ! Lord.

श्रुत्वा वैवस्वतस्यैतद्वाक्यं तमहमुक्तवान् ।
यमैतां गोपयिष्यामि सिकताभिः समन्ततः ॥ ८७ ॥

On hearing these words of Vaivaswata Yama, I spoke to him thus : "Oh ! Yama, I shall conceal this idol with sands all round".

ततः सा प्रतिमा देवि वल्लीभिर्गोपिता तथा ।
यथा तत्र न पश्यन्ति मनुजाः स्वर्गकांक्षिणः ॥ ८८ ॥

Thereafter, oh ! gentle woman, this idol was concealed with creepers, so that men desirous of going to heaven could not see it.

प्रच्छाद्य वल्लिकैर्देवि जातरूपपरिच्छदैः ।
यमं प्रस्थापयामास तां पुरीं दक्षिणां दिशम् ॥ ८९ ॥

Oh ! gentle woman, after hiding it with creepers of golden coverings, I had farewell Yama to the southern direction.

गुप्तायां प्रतिमायां तु इन्द्रनीलस्य वै तदा ।
तस्मिन् क्षेत्रवरे पुण्ये विख्याते पुरुषोत्तमे ॥ ९० ॥

Janārdana, the Lord of Devatās, narrated to her the following incidents that happened thereafter in the holy place, the famous shrine of **Puruṣottama**.

यत्कृतं तत्र वृत्तान्ते देवदेवो जनार्दनः ।
तत्सर्वं कथयामास स तस्मै भगवान् पुरा ॥ ९१ ॥

When the sapphire idol was concealed – all the following incidents occurred.

इंद्रद्युम्नस्य गमनं क्षेत्रसंदर्शनं तथा ।
क्षेत्रस्य वर्णनं चैव व्युष्टिं तस्य च मोहिनि ॥ ९२ ॥

Indradyumna's departure; visit to the shrine; description of the holy centre oh ! Mohini, its prosperity;

दर्शनं बलदेवस्य कृष्णस्य च विशेषतः ।
सुभद्रायाश्च तत्रैव माहात्म्यं चैव सर्वशः ॥ ९३ ॥

the vision of Baladeva and of Śrī Kṛṣṇa in particular and that of Subhadrā; the greatness of them all,

दर्शनं नरसिंहस्य व्युष्टिं संकीर्तनं तथा ।
अनंतवासुदेवस्य दर्शनं गुणकीर्तनम् ॥ ९४ ॥

the vision of Narasiṁha, the glorification of prosperity, the vision of Ananta and Vāsudeva, the glorification of His attributes;

श्वेतमाधवमाहात्म्यं स्वर्गद्वारस्य वर्णनम् ।
उदधेर्दर्शनं चैव स्नानं तर्पणमेव च ॥ ९५ ॥

the greatness of Śweta Mādhava the description of the gateway of heaven; the sight of the ocean, the ablution therein, and the performance of Tarpaṇa rite;

समुद्रस्नानमाहात्म्यमिन्द्रद्युम्नस्य चापि वै ।
पंचतीर्थफलं चैव महाज्यैष्ठ्यां तथैव च ॥ ९६ ॥

the greatness of ablution in the sea and of Indradyumna pool saras; the benefit of the Pañcha tīrthas – five shrines and holy pools on the full day in the month of Jyeṣṭha;

स्नानं कृष्णस्य हलिनः सर्वयात्राफलं तथा ।
वर्णनं विष्णुलोकस्य क्षेत्रस्य च पुनः स्वयम् ।
पूर्वं कथितवांस्तथ्यं तस्यै स पुरुषोत्तमः ॥ ९७ ॥

the bath of Kṛṣṇa and Balarāma; the benefit of all pilgrimages; the description of the world of Viṣṇu and again of the holy place. Thus **Puruṣottama** Himself described to her the truth of all these things.

इति श्रीबृहन्नारदीयपुराणोत्तरभागे वसुमोहिनीसंवादे पुरुषोत्तम*माहात्म्ये*
द्विपंचाशत्तमोऽध्यायः ॥ ५२ ॥

Thus ends the 52nd Adhyāya
dealing with the Mahimās of **Puruṣottama**
under Uttara Bhāga of Nārada Purāṇa.

Oṁ Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीबृहन्नारदीयपुराणम्

उत्तरभागे श्रीपुरुषोत्तममाहात्म्यम्

Śrī Bṛhan Nāradīya Purāṇam

Uttara Bhāga - Mahimās of Śrī Puruṣottama

त्रिपञ्चाशत्तमोऽध्यायः – Adhyāya 53

Ślokas 1 to 68

मोहिन्युवाच— Mohini said :

ब्रूहि मे मुनिशार्दूल यत्पृच्छामि पुरातन ।
यथा ताः प्रतिमाः पूर्वमिन्द्रद्युम्नेन निर्मिताः ॥ १ ॥

Oh ! leading sage, kindly narrate to me what I ask about the ancient Being; as to how those idols were formerly made by Indradyumna.

केन चैव प्रकारेण तुष्टस्तस्मै स माधवः ।
तत्सर्वं वद मे विप्र श्रोतुं कौतूहलं मम ॥ २ ॥

In what manner was Mādhava pleased with him; Oh ! Brāhmaṇa elucidate everything to me, as I am eager to hear about it.

वसुरुवाच— Vasu said :

शृणुष्व चारुनयने पुराणं वेदसंमितम् ।
कथयामि पुरावृत्तं प्रतिमानां च संभवम् ॥ ३ ॥

Oh ! woman of beautiful eyes, listen, I shall recount the ancient story of the origin of the idols, the mythological tradition that is on a par with the Vedas.

प्रवृत्ते च महायज्ञे प्रासादे चैव निर्मिते ।
चिंता तस्य बभूवाथ प्रतिमार्थमहर्निशम् ॥ ४ ॥

When the great sacrifice commenced and the mansion had been built, King Indradyumna began to worry about the idols day and night.

केनोपायेन देवेशं सर्वलोकविभावनम् ।
सर्गस्थित्यंतकर्तारं पश्यामि पुरुषोत्तमम् ॥ ५ ॥

He pondered : By what means can I see **Puruṣottama** the Lord of the Devas, the conceiver and creater of the worlds and the cause of creation, maintenance and dissolution of the worlds ?

चिंताविष्टो नरेन्द्रस्तु नैवं शेते दिवानिशम् ।
न भुंक्ते विविधान् भोगान् न च स्नानं प्रसाधनम् ॥ ६ ॥

The King who was anxious and worried could not sleep properly by day or by night. He did not enjoy the various worldly pleasures nor was he interested in taking bath or bedecking himself.

शैलजा दारुजा वापि धातुजा वा महीतले ।
विष्णोर्योग्यास्तु प्रतिमाः सर्वलक्षणलक्षिताः ॥ ७ ॥

On the surface of the Earth three types of idols befitting Viṣṇu and marked with all characteristics are seen. Namely the idols made of stone, of wood or of metal.

एतैरेव त्रयाणां तु दयितं यत्सुरार्चितम् ।
स्थापितं प्रीतिमभ्येति इति चिंतापरोऽभवत् ॥ ८ ॥

The idols made of these three, when installed shall give pleasure. They shall be beloved of the deity and worshipped by the devas. Thus the King pondered over in his mind.

पंचरात्रविधानेन संपूज्य पुरुषोत्तमम् ।
चिंताविष्टो महीपालः संस्तोतुमुपचक्रमे ॥ ९ ॥

After worshipping **Puruṣottama** in accordance with the injunctions in the scripture Pañcharātra, the anxious ruler of the Earth began to eulogise Him.

इंद्रद्युम्न उवाच— Indrumna said :

वासुदेव नमस्तेऽस्तु नमस्ते मोक्षकारण ।
त्राहि मां सर्वलोकेश जन्मसंसारसागरात् ॥ १० ॥

Oh ! Vāsudeva; obeisance be to you. Oh ! cause of liberation, homage to you, oh ! Lord of all the worlds, save me from the ocean of births and deaths and the worldly existence.

निर्मलांशुकसंकाश नमस्ते पुरुषोत्तम ।
संकर्षण नमस्तेऽस्तु त्राहि मां धरणीधर ॥ ११ ॥

Hail to you, oh ! **Puruṣottama**, resembling a pure silken garment, oh ! Saṅkarṣaṇa, obeisance be to you. Rescue me, oh ! supporter of the Earth.

नमस्ते हेमगर्भाय नमस्ते मकरध्वज ।
रतिकांत नमस्तुभ्यं त्राहि मां शबरांतक ॥ १२ ॥

Obeisance be to you the deity with the golden womb; bow to you. The shark-emblemed Lord. Oh ! Lover of Rati, obeisance to you, save me, oh ! destoyer of the Śabara,

नमस्ते मेघसंकाश नमस्ते भक्तवत्सल ।
अनिरुद्ध नमस्तेऽस्तु त्राहि मां वरदो भव ॥ १३ ॥

Hail to you – the deity resembling the cloud in complexion; Salute to you the deity favourably disposed to the devotees; oh ! Aniruddha, obeisance be to you, redeem me. Be the bestower of boons.

नमस्ते विबुधावास नमस्ते विबुधप्रिय ।
नारायण नमस्तेऽस्तु त्राहि मां शरणागतम् ॥ १४ ॥

Bow to You, the seat of residence of the devatās. Obeisance to you who are dear to the devatās. Oh ! Nārāyaṇa, obeisance be to you, protect one who have sought refuge in You.

नमस्ते बलिनां श्रेष्ठ नमस्ते लांगलायुध ।
नमस्ते विबुधश्रेष्ठ नमस्ते कमलोद्भव ॥ १५ ॥

Hail to You, Oh ! most excellent one among powerful beings; obeisance to you; oh ! plough share armed one. Bow to You, the most excellent one among the Devatās. Obeisance to you, the Lotus born.

चतुर्मुख जगद्धातस्त्राहि मां प्रपितामह ।
नमस्ते नीलमेघाभ नमस्ते त्रिदशार्चित ॥ १६ ॥

Oh ! Four faced god, oh ! creator of the Universe, protect me. Oh ! great grand father of the Universe; obeisance to you; who have the lusture of the blue cloud. Hail to you, one worshipped by the gods.

त्राहि विष्णो जगन्नाथ मग्नं मां भवसागरे ।
प्रलयानलसंकाश नमस्ते दितिजांतक ॥ १७ ॥

Redeem me, oh ! Viṣnu, oh ! Lord of the Universe, rescue me who am immersed in the ocean of worldly existence oh ! deity resembling the fire of dissolution, obeisance to you, the destroyer of the daityas.

नरसिंह महावीर्य त्राहि मां दीप्तलोचन ।
यथा रसातलाच्चोर्वी जले मद्रोद्धृता पुरा ॥ १८ ॥

Oh ! Narasiṁha of great prowess protect me. Oh ! deity of blazing eyes. Oh ! great Boar, Just as the Earth that was formerly sunk into the water had been lifted up from the nether worlds.

तथा महावराह त्वं त्राहि मां दुःखसागरात् ।
तवाङ्गमूर्तयः कृष्ण वरदाः संस्तुता मया ॥ १९ ॥

So also you rescue me from the ocean of misery. Oh ! Kṛṣṇa, the forms of your limbs – your ancillary forms that bestow boons have even eulogised by me.

त्वं चेमे बलदेवाद्याः पृथग्रूपेण संस्थिताः ।
अंगानि तव देवेश गरुडाद्यास्तथा प्रभो ॥ २० ॥

You and these namely Baladeva and others are stationed in separate forms. Oh ! Lord, Oh ! Lord of Devas, Garuḍa and others are your ancillaries.

दिक्पालाः सायुधाश्चैव वासवाद्यास्तथाच्युत ।
ये चान्ये तव देवेश भेदाः प्रोक्ता मनीषिभिः ॥ २१ ॥

So also are the guardians of the quarters along with their weapons, such as Vāsava (Indra) and others. Oh ! Achyuta, Oh ! Lord of the Universe, oh ! Lord of the devas with large eyes expressing delight,

तेऽपि सर्वे जगन्नाथ प्रसन्नायतलोचन ।
ये वार्चिताः स्तुताः सर्वे तथा यूयं नमस्कृताः ॥ २२ ॥

all your forms, these and others, have been mentioned by learned men – all have been worshipped and eulogised and bowed to by me.

प्रयच्छत वरं मह्यं धर्मकामार्थमोक्षदम् ।
भेदास्ते कीर्तिता ये तु हरे संकर्षणादयः ॥ २३ ॥

Grant me that boon which bestows virtue, love, wealth and liberation. Oh ! Hari, your different form, example Saṅkarṣaṇa, and others that have been glorified are related to your worship.

तव पूजार्थसंबद्धास्ततस्त्वयि समाश्रिताः ।
न भेदस्तव देवेश विद्यते परमार्थतः ॥ २४ ॥

Hence, they have been incorporated in you, oh ! Lord of Devas, no factual difference exists between you and these forms of yours.

विविधं तव यद्रूपं युक्तं तदुपचारतः ।
अद्वैतं त्वां कथं द्वैतं वक्तुं शक्नोति मानवः ॥ २५ ॥

The different forms of yours have been mentioned so, only in a secondary sense. How can man call you who are the non-dualistic one, as dualistic.

एकस्त्वं हि हरे व्यापी चित्स्वभावो निरंजनः ।
परमं तव यद्रूपं भावाभावविवर्जितम् ॥ २६ ॥

Oh ! Hari, You are but one, the pervader of all, of the nature of consciousness and unsullied. Your highest form is that which is devoid existence as well as non-existence.

निर्लेपं निर्मलं सूक्ष्मं कूटस्थमचलं ध्रुवम् ।
सर्वोपाधिविनिर्मुक्तं सत्तामात्रं व्यवस्थितम् ॥ २७ ॥

It is unsmeared, free from impurities, subtle, firm, steady and eternal. It is devoid of all conditioning characteristics. It is pure existence only.

तद्देवोऽपि न जानाति कथं जानाम्यहं प्रभो ।
अपरं तव यद्रूपं पीतवस्त्रं चतुर्भुजम् ॥ २८ ॥

It is pure existence only and is well established. Even a Deva does not know about it. Oh ! Lord how can I, a human being know it ? The other form of yours, that which is yellow robed, four armed.

शंखचक्रगदापाणिं मुकुटांगदधारिणम् ।
श्रीवत्सवक्षसा युक्तं वनमालाविभूषितम् ॥ २९ ॥

Wearing the conch, discuss and iron club, having coronet and armlets, embellished with Śrīvatsa in the chests and bedecked in garlands off sylvan flowers, is

तदर्चयन्तित विबुधा ये चान्ये त्वत्समाश्रयाः ।
देव सर्वसुरश्रेष्ठ भक्तानामभयप्रद ॥ ३० ॥

worshipped by the devatās and others that are dependent on you. Oh ! Lord, the most excellent one fearlessness (or Moksha) on the devotees.

त्राहि मां चारुपद्माक्ष मग्नं विषयसागरे ।
नान्यं पश्यामि लोकेश यस्याहं शरणं व्रजे ॥ ३१ ॥

Save me. Oh ! deity of beautiful Lotus like eyes, rescue me who am immersed in the ocean of worldly existence and mundane affairs. Oh ! Lord of Devas, oh ! Lord of Kamalā, oh ! Madhusūdana, excepting you, I do not see anyone else,

त्वामृते कमलाकांत प्रसीद मधुसूदन ।
जराव्याधिशतैर्युक्तो नानादुःखैर्निपीडितः ॥ ३२ ॥

In whom I can seek refuge. Be pleased. I am overwhelmed by hundreds of ailments and old age. I am afflicted by many miseries.

हर्षशोकान्वितो मूढः कर्मपाशैः सुयन्त्रितः ।
पतितोऽहं महारौद्रे घोरे संसारसागरे ॥ ३३ ॥

I am confounded, sometimes delighted and sometimes aggrieved; I have been bound by the nooses of Karman. I have fallen into the extremely fierce and terrible ocean of worldly existence.

विषयोदकदुष्पारे रागद्वेषसमाकुले ।
इन्द्रियावर्तगंभीरे तृष्णाशोकोर्मिसंकुले ॥ ३४ ॥

Oh ! Lord, I am deluded by your Māyā (Desire – by Mahālakshmī under your order) for a long time. I have been wandering in the ocean of mundane existence, which is very difficult to cross,

निराश्रये निरालम्बे निःसारेऽत्यन्तचंचले ।
मायया मोहितस्तत्र भ्रमामि सुचिरं प्रभो ॥ ३५ ॥

the ocean as its waters, which is highly agitated with passion and hatred; which is deep due to the whirl pools of sense-organs; and is turbulent due to the billaus of greedy thirst and grief which has neither receptable nor a support which is actually insignificant but heavily moving to and fro.

नानाजातिसहस्रेषु जायमानः पुनः पुनः ।
मया जन्मान्यनेकानि सहस्राण्ययुतानि च ॥ ३६ ॥

I am born again and again in thousands of species of creatures.

विविधान्यनुभूतानि संसारेऽस्मिञ्जनार्दन ।
वेदाः सांगा मयाधीताः शास्त्राणि विविधानि च ॥ ३७ ॥

Oh ! Janārdana, in this world thousands and ten thousands of different births have been undergone by me. The Vedas have been learned by me along with their ancilliaries.

इतिहासपुराणानि तथा शिल्पान्यनेकशः ।
असंतोषाश्च संतोषाः संचया बह्वो व्ययाः ॥ ३८ ॥

The different kinds of scriptures, the itihāsas the purāṇas and many kinds of arts and crafts have been learned by me. Dissatisfaction and satisfaction have been met with by me.

मया प्राप्ता जगन्नाथ क्षयवृद्ध्युदयेतराः ।
भार्यामित्रस्वबंधूनां वियोगाः संगमास्तथा ॥ ३९ ॥

Many times I have hoarded wealth. Many times I have spent squandered much. Oh ! Lord of the Universe, decline and increase, rise and fall, I have faced in my life.

पितरो विविधा दृष्टा मातरश्च तथा मया ।
दुःखानि चानुभूतानि मया सौख्यान्यनेकशः ॥ ४० ॥

I have experienced association with and separation from wives, friends and Kinsmen. Different kinds of fathers and mothers have been seen by me. Many sorrows have been experienced by me and many happy occasions also.

प्राप्ताश्च बांधवा स्वसृभ्रातरो ज्ञातयस्तथा ।
मयोषितं तथा स्त्रीणां कोष्ठे विण्मूत्रपिच्छिले ॥ ४१ ॥

Relatives, sisters, brothers and Kinsmen have been acquired by me. I have occupied the bellies of women, bellies that are slimmy due to faeces and urine.

गर्भवासे महादुःखमनुभूतं तथा प्रभो ।
दुःखानि यान्यनेकानि बाल्ये यौवनगर्विते ॥ ४२ ॥

Oh ! Lord, while staying in the womb, great misery has been experienced by me. Miseries have been experienced during childhood as well as during haughty youth.

वार्धक्ये च हृषीकेश तानि प्राप्तानि वै मया ।
मरणे यानि दुःखानि गुप्तमार्गे यमालये ॥ ४३ ॥

Oh ! Hṛṣīkeśa, miseries have been experienced in the course of old age by me. Those miseries that are usually experienced at death, in the secret path of Yama's abode

मया तान्यनुभूतानि नरके यातनाकुले ।
क्रिमिकीटद्रुमाणां च हस्त्यश्वमृगपक्षिणाम् ॥ ४४ ॥

and in the hell, full of tortures, have been experienced by me. I have been born again and again in various species, such as those of germs, insects, trees,

महिषाणां गवां चैव तथान्येषां कचौकसाम् ।
द्विजातीनां च सर्वेषां शूद्राणां चैव योनिषु ॥ ४५ ॥

elephants, horses, deer, birds, buffaloes, cows and every other wild animal. I have been born in the wombs of Brāhmaṇas, Kṣatriyas, Vaiśyas as well as Śūdras.

धनिनां क्षत्रियाणां च दरिद्राणां तपस्विनाम् ।
नृपाणां नृपभृत्यानां तथान्येषां च देहिनाम् ॥ ४६ ॥

I have been born in the abodes of rich Vaiśyas, Kṣatriyas, pious ascetics (brāhmaṇas), of kings and King's servants and other emobdied beings.

गृहे तेषां समुत्पन्नो देव चाहं पुनः पुनः ।
गतोऽस्मि दासतां नाथ भृत्यानां बहुशो नृणाम् ॥ ४७ ॥

Oh ! Lord, I have been born in their house again and again. Oh ! Lord ! I had worked as a slave for the servants of many men.

दरिद्रत्वं चेश्वरत्वं स्वामित्वं च तथा गतः ।
हता मया हतश्चान्यैर्हतं मे घातिता मया ॥ ४८ ॥

I have attained poverty or affluence. Many have been killed by me. I have been killed by many others. Things belonging to me have been destroyed. Many have been caused to be killed by me.

दत्तं मेऽन्यैरथान्येभ्यो मया दत्तमनेकशः ।
पितृमातृसुहृद्वर्गकलत्राणां कृतेन च ॥ ४९ ॥

Things have been given to me by others and things have been given by me to others. I have suffered by what has been done by fathers, friends, mothers and wives.

अहं हृष्टोऽसकृद्दैन्यैश्चाश्रुधौताननो गतः ।
देवतिर्यङ्मनुष्येषु चरेषु स्थावरेषु च ॥ ५० ॥

I have been delighted too (by what they did). On many occasions, due to misery, my face has been washed by my tears. Oh ! Lord, there is no such spot among the devatās,

न विद्यते च तत्स्थानं यत्राहं न गतः प्रभो ।
कदा मे नरके वासः कदा स्वर्गे जगत्पते ॥ ५१ ॥

animals, human beings, the mobile and immobile beings, where I have not been. Oh ! Lord of the Universe, sometimes I stayed in hell and sometimes in heaven.

कदा मनुष्यलोकेषु कदा तिर्यग्गतेषु च ।
जलयन्त्रे तथा चक्रे कदाऽवटनिबन्धने ॥ ५२ ॥

Sometimes in human worlds and sometimes in animal Kingdom. Just as some one, in the mechanical device for lifting water fixed to a

पातितोऽधस्तथोर्ध्वं च कदा मध्ये स्थितस्त्वहम् ।
तथा चाहं सुरश्रेष्ठ कर्मवल्लीं समाश्रितः ॥ ५३ ॥

falls up and down or remains in the middle, so also oh ! excellent one among the devatās, I have had recourse to the series of my Karmas.

एवं संसारचक्रेऽस्मिन् भैरवे लोमहर्षणे ।
भ्रमामि सुचिरं कालं नान्तं पश्यामि कर्हिचित् ॥ ५४ ॥

Thus in this wheel of worldly existence, that is very terrible and that causes hairs to stand on their ends, I have been whirling for a long time. I do not see the end thereof.

न जाने किं करोम्येष हरे व्याकुलितेन्द्रियः ।
शोकतृष्णाभिभूतश्च कां दिशो को विचेतनः ॥ ५५ ॥

Oh ! Hari, I do not know what I am doing. All my sense organs are worn out and agitated. I have been overwhelmed by grief and greed. I am a terrified fugitive. I have lost consciousness.

इदानीं त्वामहं देव विकलः शरणं गतः ।
त्राहि मां दुःखितं कृष्ण मग्नं संसारसागरे ॥ ५६ ॥

Oh ! Lord, Utterly maimed and crippled, I have now sought refuge in you. Save me, oh ! Kṛṣṇa, rescue one who am immersed in the ocean of worldly existence.

कृपां कुरु जगन्नाथ भक्तोऽहं यदि मन्यसे ।
त्वामृते नास्ति मे बन्धुर्योऽसौ चिन्तां करिष्यति ॥ ५७ ॥

Oh ! Lord of the Universe, be merciful if you consider me that I am your devotee. Excepting you, I have no other kinsmen who will be worrying for my sake and take my care.

देव त्वां नाथमासाद्य न भयं मेऽस्ति कुत्रचित् ।
जीविते मरणं चैव योगक्षेमे तथा प्रभो ॥ ५८ ॥

Oh ! Lord, after resorting to you as the Lord, I have no fear from anywhere either in life or death or about my well beings.

ये तु त्वां विधिवद्देव नार्चयन्ति नराधमाः ।
सुगतिस्तु कथं तेषां भवेत् संसारबंधनात् ॥ ५९ ॥

How can there be good states and liberation from the bondage of worldly existence in the case of those base men who do not duly worship you, oh ! Lord ?

किं तेषां कुलशीलेन विद्यया जीवितेन च ।
येषां न जायते भक्तिर्जगद्धातरि केशवे ॥ ६० ॥

Oh ! What use is their nobility of birth, or good conduct or learning or even life, **if they have no devotion to Keśava,** the creator of the Universe ?

प्रकृतिं त्वासुरीं प्राप्य ये त्वां निन्दन्ति मोहिताः ।
पतन्ति नरके घोरे जायमानाः पुनःपुनः ॥ ६१ ॥

Those who have asuric character and those who are deluded and those who censure you, do fall into the terrible hell and are born again and again.

न तेषां निष्कृतिस्तस्माद्विद्यते नरकार्णवात् ।
ये दूषयन्ति दुर्वृत्तास्ते देव पुरुषाधमाः ॥ ६२ ॥

Oh ! Lord, those who are of evil activities and those who speak ill of you are base man. They do not have any way of escape from the hellish ocean.

यत्र यत्र भवेज्जन्म मम कर्मनिबन्धनात् ।
तत्र तत्र हरे भक्तिस्त्वयि तादृशता सदा ॥ ६३ ॥

Oh ! Hari, where I am destined to be born as a result of my Karmas, may my devotion to you be ever unimpaired.

आराध्य त्वां परं दैत्या नराश्चान्येऽपि संगताः ।
अवापुः परमां सिद्धिं कस्त्वां देव न पूजयेत् ॥ ६४ ॥

By propitiating you, the great one, daityas, human beings, and others, too in a body have attained the greatest siddhi. Oh ! Lord, who would not live to worship you ?

न शक्नुवन्ति ब्रह्माद्या स्तोतुं त्वां प्रकृतेः परम् ।
यथा चाज्ञानभावेन संस्तुतोऽसि मया प्रभो ॥ ६५ ॥

Even Brahma and others are not competent to eulogise you who are beyond Prakṛti, oh ! Lord, out of my ignorance, I too have eulogised you imperfectly.

तत्क्षमस्वापराधान् मे यदि तेऽस्ति दया मयि ।
कृतापराधेऽपि हरे क्षमां कुर्वन्ति साधवः ॥ ६६ ॥

Hence, forgive my guilt, if you have mercy towards one. Oh ! Hari, even if others commit offence, good men forgive them.

तस्मात् प्रसीद देवेश भक्त्या स्नेहं समाश्रितः ।
स्तुतोऽसि यन्मया देव भक्तिभावेन चेतसा ॥ ६७ ॥

Hence, oh ! Lord of the devatās be pleased. With devotion, I have resorted to your affection. Oh ! Lord, you have been eulogised by one with the mind full of devotion.

सांगं भवतु तत्सर्वं वासुदेव नमोऽस्तु ते ॥ ६८ ॥

May that be fruitful. Oh ! Vāsudeva, obeisance be to You.

इति श्रीबृहन्नारदीयपुराणोत्तरभागे वसुमोहिनीसंवादे पुरुषोत्तममाहात्म्ये
त्रिपञ्चाशत्तमोऽध्यायः ॥ ५३ ॥

Thus ends in Bṛhannāradīya Purāṇa - Uttara Bhāga -
the dialogue between Vasu and Mohini -
relating to Māhātmya of **Puruṣottama** -
Adhyāya fifty three comes to an end.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीबृहन्नारदीयपुराणम्

उत्तरभागे श्रीपुरुषोत्तममाहात्म्यम्

Śrī Bṛhan Nāradīya Purāṇam

Uttara Bhāga - Mahimās of Śrī Puruṣottama

चतुःपञ्चाशत्तमोऽध्यायः – Adhyāya 54

Ślokas 1 to 125

वसुरुवाच— Vasu said :

इत्थं स्तुतस्तदा तेन प्रसन्नो गरुडध्वजः ।
ददौ तस्मै तु सुभगे सकलं मनसेप्सितम् ॥ १ ॥

Eulogised thus by him, then Garuḍa emblemed Deity Śrī Viṣṇu became delighted, oh ! blessed woman, and gave him everything mentally desired by him.

यः संपूज्य जगन्नाथं प्रत्यहं स्तौति मानवः ।
स्तोत्रेणानेन मतिमान् स मोक्षं लभते ध्रुवम् ॥ २ ॥

The man who worships the Lord of the Universe everyday and intelligently eulogises him with this hymn, certainly attains liberation.

त्रिसन्ध्यं यो जपेद्विद्वानिमं स्तोत्रवरं शुचिः ।
धर्मं चार्थं च कामं च मोक्षं च लभते नरः ॥ ३ ॥

The pure and learned man who performs the japa of this excellent hymn during the three junctions (that is the dawn, dusk and midday) accomplishes – the four objectives of life – namely (1) virtue, (2) wealth and (3) love and (4) Liberation.

यः पठेच्छृणुयाद्वापि श्रावयेद्वा समाहितः ।
स लोकं शाश्वतं विष्णोर्याति निर्धूतकल्मषः ॥ ४ ॥

He who reads, listens to and narrates this with concentration and purity of mind, will shake off all sins and go to the enternal world of Śrī Viṣṇu.

धन्यं पापहरं चेदं भुक्तिमुक्तिप्रदं शिवम् ।
गुह्यं सुदुर्लभं पुण्यं न देयं यस्य कस्यचित् ॥ ५ ॥

This is conducive to wealth. It dispels sins. It is auspicious and it yeilds worldly pleasures and salvation. It is an esoteric secret very difficult to be attained. It is meritorious. It should not be given to anyone and everyone indiscriminately.

न नास्तिकाय मूर्खाय न कृतघ्नाय मानिनम् ।
न दुष्टमतये दद्यान्नाभक्ताय कदाचन ॥ ६ ॥

None shall ever impart this to an atheist, a foolish fellow, an ungrateful one, an arrogant person, a man of wicked intensions or one without devotion.

दातव्यं भक्तियुक्ताय गुणशीलान्विताय च ।
विष्णुभक्ताय शान्ताय श्रद्धानुष्ठानशीलिने ॥ ७ ॥

It should be imparted to one endowed with devotion, to one endowed with good qualities and conduct, to a devotee of Śrī Viṣṇu, to a quiescent person and to one who is by nature faithful and who practises befitting rites and observances.

इदं समस्ताघविनाशहेतु-
कारुण्यसंज्ञं सुखमोक्षदं च ।
अशेषवांछाफलदं वरिष्ठं
स्तोत्रं मयोक्तं पुरुषोत्तमस्य ॥ ८ ॥

This great hymn of **Puruṣottama** narrated by me is the cause of destruction of all sins. It is designated as mercy. It yields happiness and liberation. It is the most excellent one bestowing the desired benefits.

ये तं सुसूक्ष्मं विमलाम्बराभं
ध्यायन्ति नित्यं पुरुषं पुराणम् ।
ते मुक्तिभाजः प्रविशन्ति विष्णुं
मन्त्रैर्यथाज्यं हुतमध्वराग्नौ ॥ ९ ॥

Those who continuously meditate on the ancient Puruṣa who is very subtle and who resembles the pure firmament, attain salvation. They enter Śrī Viṣṇu like the ghee that has been consigned to the sacrificial fire with mantras.

एकः स देवो भवदुःखहन्ता
परः परेषां न ततोऽस्ति चान्यः।
स्रष्टा स पाता सकलान्तकर्ता
विष्णुः समश्चाखिलसारभूतः ॥ १० ॥

The Lord alone is the destroyer of miseries of Saṁsāra. He is greater than the greatest. There is none supreme to Him. He is the creator, sustainer and the annihilator of all. Śrī Viṣṇu is the same impartial and good to all. He is the essence of everything.

किं विद्यया किं सगुणैश्च तेषां
यज्ञैश्च दानैश्च तपोभिरुग्रैः ।

येषां न भक्तिर्भवतीह कृष्णे
जगद्गुरौ मोक्षसुखप्रदे च ॥ ११ ॥

Of what avail are there – namely learning, good qualities, yajñas, charitable gifts and severe penances to those persons who have no devotion to Śrī Kṛṣṇa, the preceptor of the Universe, and the bestower of happiness and salvation.

लोके स धन्यः स शुचिः स विद्वान्
स एव वक्ता स च धर्मशीलः।
ज्ञाता स दाता स च सत्यवक्ता
यस्यास्ति भक्तिः पुरुषोत्तमाख्ये ॥ १२ ॥

He who cherishes devotion to the deity called **"Puruṣottama"** is blessed in this world. He is pure, he is a learned shcolar, he is affluent speaker, he has righteous conduct. He is the knower. He is the donor. He is the speaker of truth.

स्तुत्वैवं ब्रह्मतनयः प्रणम्य च सनातनम्।
वासुदेवं जगन्नाथं सर्वकामफलप्रदम् ॥ १३ ॥

Oh ! daughter of Brahma, after eulogising thus and bowing down to the eternal Śrī Vāsudeva, the Lord of the Universe and the bestower of all desired benefits,

चिन्ताविष्टो महीपालः कुशानास्तीर्य भूतले।
वस्त्रं च तन्मना भूत्वा सुष्वाप धरणीतले ॥ १४ ॥

the worried King spread Kuśa grass on the ground and spread his cloth over it. With his mind dwelling on the Deity, he went to sleep on the bare ground.

कथं प्रत्यक्षमभ्येति देवदेवो जनार्दनः।
मम चिन्ताहरो देवः कदासाविति चिन्तयन् ॥ १५ ॥

He thought to himself thus – "How will **Janārdana**, the Lord of the devas, manifest himself to me ? When shall this Lord dispel my anxieties ?"

सुप्तस्य तस्य नृपतेर्वासुदेवो जगद्गुरुः ।
आत्मानं दर्शयामास स्वप्ने तस्मै च चक्रधृक् ॥ १६ ॥

When the King went to sleep, **Vāsudeva**, the preceptor of the Universe, revealed Himself to him, in the dream in the form of the wielder of the discus.

स ददर्श च तं स्वप्ने देवदेवं जगत्पतिम् ।
शंखचक्रधरं शान्तं गदापद्माग्रपाणिनम् ॥ १७ ॥

He saw in the dream of his, the Lord of the devas, the lord of the Universe, who holds the conch and the discus, who is calm.

शार्ङ्गबाणासियुक्तं च ज्वलत्तेजोग्रमंडलम् ।
युगान्तादित्यवर्णाभं नीलवैडुर्यसन्निभम् ॥ १८ ॥

Who wields the iron club and the Lotus by the tip of His Hands; who is armed with the bow of Śārṅga; the arrows and the sword; who is encircled with the dazzling halo of brilliant refulgence. Who displaced the lusture of the Sun at the time of the end of the Yuga.

सुपर्णपृष्ठमासीनं षोडशार्धभुजं विभुम् ।
स चासौ प्राब्रवीद्वीक्ष्य साधु राजन् महामते ॥ १९ ॥

Who resembled the blue lapis lazuli in complexion; who was seated on the back of Garuḍa and who had eight arms. On seeing him, the Lord said : Oh ! King of great intellect, well done, Oh ! ruler of the Earth, I am satisfied with this divine sacrifice, your devotion and faith.

क्रतुनानेन दिव्येन तथा भक्त्या च श्रद्धया ।
तुष्टोऽस्मि ते महीपाल वृथा किमनुशोचसि ॥ २० ॥

Why do you worry unnecessarily ? Oh ! King, I shall tell you the means whereby you will get the idol that is eternal and worthy of being worshipped by the Kings.

यदत्र प्रतिमा राजन् राजपूज्या सनातनी ।
यथा तां प्राप्नुयात् भूप तदुपायं ब्रवीमि ते ॥ २१ ॥

When this night is over and the pure Sun rises you must find out this tree. It is inside the waters of the sea.

गतायामद्य शर्वर्यां निर्मले भास्करोदये ।
सागरस्य जलस्यान्ते नानाद्रुमविभूषिते ॥ २२ ॥

It is inside the waters of the sea, the place is beautified with various trees.

जलं तथैव वेलायां दृश्यते यत्र वै महत् ।
लवणस्योदधे राजंस्तरंगैः समभिप्लुतम् ॥ २३ ॥

On the shore also, much water can be seen. Oh ! King, that has accumulated from the tides of the sea.

कूलालंबी महावृक्षः स्थितः स्थलजलेषु च ।
वेलाभिर्हन्यमानश्च न चासौ कंपते ध्रुवः ॥ २४ ॥

Supported by the shore, the great tree stands, there partly in water and partly on the ground. The tidal waves lash against it but it is firm and steady and immoveable. It does not quake or move.

हस्तेन पशुमादाय उर्मेरंतस्ततो व्रज ।
एकाकी विहरन् राजन् यं त्वं पश्यसि पादपम् ॥ २५ ॥

Take an axe in your hand and wade alone without taking any companion through the waves sportingly.

इदं चिह्नं समालोक्यं च्छेदयत्वमशङ्कितः ।
शात्यमानं तु तं वृक्षं प्रांशुमद्भुतदर्शनम् ॥ २६ ॥

You will notice the tree by means of signs indicated; Unhesitatingly cut it down. On the huge tree of wonderful appearence

दृष्ट्वा तेनैव संचिंत्य तदा भूपाल दर्शनम् ।
कुरु तत्प्रतिमां दिव्यां जहि चिंतां विमोहिनीम् ॥ २७ ॥

felled down, you make an idol of the Lord from that tree. You should cast of your anxiety that deludes you.

एवमुक्ता महाभागो जगामादर्शनं हरिः ।
स चापि स्वप्नमालक्ष्य परं विस्मयमागतः ॥ २८ ॥

After saying this, Śrī Hari, the highly blessed one disappeared. The King too was extremely surprised by what he saw in his dream.

तां निशां समुदीक्षन् स ततस्तद्गतमानसः ।
व्याहरन् वैष्णवान् मन्त्रान् सूक्तं चैव तदात्मकम् ॥ २९ ॥

He spent the remaining part of that night keeping awake with his mind dwelling on the Lord, repeating the Mantras of Śrī Viṣṇu and the hymn pertaining to Him.

प्रभातायां रजन्यां तु तद्गतोऽनन्यमानसः ।
स स्नात्वा सागरे सम्यग् यथावद्विधिना ततः ॥ ३० ॥

When the night dawned, with his mind not dwelling on anything else, he duly took his bath in the sea.

दत्वा दानं तु विप्रेभ्यो ग्रामांश्च नगराणि च ।
कृत्वा पौर्वाह्णिकं कर्म जगाम स नृपोत्तमः ॥ ३१ ॥

He gave villages and cities by way of religious gifts to the brāhmaṇas. The excellent King performed the duties of the forenoon and went ahead.

न रथो न पदातिश्च न गजो न च सारथिः ।
एकाकी स महावेलां प्रविवेश महीपतिः ॥ ३२ ॥

He did not take any chariot, foot soldier, elephant or charioteer along with him. The ruler of the Earth entered the great seashore, alone.

तं ददर्श महावृक्ष तेजस्वंतं महाद्रुमम् ।
महांतकं महारोहं पुण्यं विफलमेव च ॥ ३३ ॥

He saw the lofty tree, the brilliant great tree, the great destroyer and one that has grown immensely. It was auspicious but had no fruit (Viphalam).

महोत्सवं महाकायं प्रसुप्तं च जलान्तिके ।
सांद्रमांजिष्ठवर्णाभं नामजातिविवर्जितम् ॥ ३४ ॥

It was a means of great festival for him – Mahotsavam. It had such a huge stem. It lay as though it was sleeping by the side of the water. It had the colour of the dense Indian madder. It had no name or genus.

नरनाथस्तथा विष्णोर्द्रुमं दृष्ट्वा मुदान्वितः ।
पर्शुना शातयामास शितेन च दृढेन च ॥ ३५ ॥

On seeing the tree of Śrī Viṣṇu, the lord of men rejoiced. With the sharp axe, he cut it off steadily.

द्वैधीभूता मतिस्तत्र बभूवेन्द्रसखस्य च ।
निरीक्षमाणे काष्ठे तु बभूवाद्भुतदर्शनम् ॥ ३६ ॥

The mind of Indra's friend (Indradyumna) was in a dilemma while he was looking at the wood – that is, the tree cut by him, there appeared a miraculous sight.

विश्वकर्मा च विष्णुश्च विप्ररूपधरावुभौ ।
आजग्मतुर्महात्मानौ तथा तुल्याग्रजन्मनौ ॥ ३७ ॥

Viśwakarman and Śrī Viṣṇu assumed the forms of brāhmaṇas. Those two noble souls came there. They were shining brilliantly with great lusture.

ज्वलमानौ सुतेजोभिर्दिव्यस्रग्गंधलेपनौ ।
अथ तौ तं समासाद्य नृपमिंद्रसखं तदा ॥ ३८ ॥

They had divine scents, garlands and unguments, they then approached King Indradyumna, the friend of Indra and enquired: Oh ! great King, what will you do here. Oh ! mighty armed one, why was this tree felled down ?

तावब्रूतां महाराज त्वं किमत्र करिष्यसि ।
किमयं ते महाबाहो शातितश्च वनस्पतिः ॥ ३९ ॥

असहायो महादुर्गे निर्जने गहने वने ।
महासिंधुतटे चैव शातितो वै महाद्रुमः ॥ ४० ॥

Unaided by anyone, in this great impassable lonely and dense forest, on the shores of the great sea, this huge tree has been felled down".

तयोः श्रुत्वा वचः सुभ्रु स तु राजा मुदान्वितः ।
बभाषे वचनान्याभ्यां मृदूनि मधुराणि च ॥ ४१ ॥

Oh ! woman, of beautiful eyebrows, on hearing their words, the King was filled with joy.

दृष्ट्वा तौ ब्रह्मणौ तत्र चंद्रसूर्याविवागतौ ।
नमस्कृत्य जगन्नाथाववाङ्मुखमवस्थितः ॥ ४२ ॥

On seeing those two Brāhmaṇas, who had come there like the Moon and the Sun, he bowed down to them, the Lords of the Universe and stood there with the head bent down.

देवदेवमनाद्यंतममेयं जगतः पतिम् ।
आराधितुं वै प्रतिमां करोमीति मतिर्मम ॥ ४३ ॥

Then he addressed these sweet words to them.

"It is my intention that I should make an idol of this wood in order to propitiate the god of the devas, the Lord of the Universe who has neither a beginning nor an end, the Lord who cannot be measured or comprehended fully.

अहं स देवदेवेन परमेण महात्मना ।
स्वप्नाते च समुद्दिष्टो भवद्यां श्रावितो मया ॥ ४४ ॥

In the course of a dream, I have been advised by the Lord of devatās, the greatest and noblest Ātman; I have recounted that to you also".

यज्ञस्तद्वचनं श्रुत्वा देवेन्द्रप्रतिमस्य च ।
प्रहस्य तस्मै विश्वेशस्तुष्टो वचनमब्रवीत् ॥ ४५ ॥

On hearing the words of the King who was on a par with Devendra, the Lord of the Universe beccame delighted. Laughingly, He spoke these words.

साधु साधु महीपाल यदेतन्मन उत्तमम् ।
संसारसागरे घोरे कदलीदलसन्निभे ॥ ४६ ॥

Oh ! ruler of the Earth, well done. Your mind had been excellent, since you had an inclination towards the propitiation of Śrī Viṣṇu.

निःसारे दुःखबहुले कामक्रोधसमाकुले ।
इन्द्रियावर्तकलिले दुस्तरे लोमहर्षणे ॥ ४७ ॥

This ocean of mundane existence is very terrible. It is like the leaf of a plantain tree – that can be torn easily. It is insignificant, yet it is full of miseries.

नानाव्याधिशतावर्ते चलबुद्बुदसन्निभे ।
यतस्ते मतिरुत्पन्ना विष्णोराराधनाय वै ॥ ४८ ॥

It is boisterous and turbulent due to lust and furry. It is full of whirlpools of sense organs. It is impassable and generates horripilation. Hundreds of ailments repeatedly assail the people. The ocean of worldly existence is like a transient bubble.

धन्यस्त्वं नृपशार्दूल गुणैः सर्वैरलंकृतः ।
सुप्रजा धरणी धन्या सशैलवनपत्तना ॥ ४९ ॥

Oh ! leading King, you are blessed; You are adorned with the good attributes. The whole Earth inclusive of subjects is blessed. The Earth where you are the overlord inclusive of mountains, forests

सपुरग्रामनगरा चतुर्वर्णैरलंकृता ।
यत्र त्वं नृपशार्दूल प्रजापालयिता प्रभुः ॥ ५० ॥

and cities, containing many cities, villages and towns and adorned with the people of four castes, is blessed, since you are the lord and protector of the subjects.

एह्येहि त्वं महाभाग द्रुमेऽस्मिन् सुखशीतले ।
आवाभ्यां सह तिष्ठ त्वं कथाभिर्धर्मसंश्रितः ॥ ५१ ॥

Oh ! highly blessed one, come on, come on. Stay under this tree which is cool and pleasant. Sit here with us discussing pious and virtuous matters.

अयं तव सहायार्थमागतः शिल्पिनां वरः ।
विश्वकर्मसमः साक्षान्निपुणः सर्वकर्मसु ॥ ५२ ॥

This most excellent one among sculptors and artisans has come here to render help to you. He is equal to Viśwakarma himself. He is an adept in all arts and crafts.

मयोद्दिष्टां तु प्रतिमां करोत्येष तटं त्यज ।
श्रुत्वैवं वचनं तस्य तदा राजा द्विजन्मनः ॥ ५३ ॥

He will make the idol thought of by you for me. Leave off the seashore". On hearing, these words of Brāhmaṇa, the King left

सागरस्य तटं त्यक्त्वा गत्वा तस्य समीपतः ।
तस्थौ न नृपतिश्रेष्ठो वृक्षच्छायां सुशीतलाम् ॥ ५४ ॥

the sea-shore and went near him. The most excellent King went and sat under the cool shade of the tree.

ततस्तस्मै स विश्वात्मा तदाकारां तदाकृतिम् ।
शिल्पिमुख्याय विधिजे कुरुष्वेत्यभ्यभाषत ॥ ५५ ॥

Thereafter, oh ! daughter of Brahmā, the Ātman of the Universe instructed the chief of artisans "Make these idols in their respective shapes and sizes.

कृष्णरूपं परं शांतं पद्मपत्रायतेक्षणम् ।
श्रीवत्सकौस्तुभधरं शंखचक्रगदाधरम् ॥ ५६ ॥

The first idol shall be the form of Śrī Kṛṣṇa. It shall be extre-memly peaceful with eyes large and resembling the petals of lotus. It must have the mark of Śrīvatsa and the jewel Kaustubha. It must wield conch, discus and iron club.

गौरं गौक्षीरवर्णाभं द्वितीयं स्वस्तिकांकितम् ।
लांगलास्त्रधरं देवमनंताख्यं महाबलम् ॥ ५७ ॥

The second idol should be white in complexion. It must have the lustre and colour of cow's milk. it must be marked with the sign of Swastika. It is the lord wielding the plough share as his weapon. It is the highly mighty lord named 'Ananta'.

देवदानवगंधर्वयक्षविद्याधरोरगैः ।
न विज्ञातो हि तस्यांतस्तेनानंत इति स्मृतः ॥ ५८ ॥

His final limit for nature has not been known by the Devas, Dānavas, Gandharvas, Vidyādharas and serpents, Hence he is remembered as "Ananta".

भगिनीं वासुदेवस्य रुक्मवर्णां सुशोभनाम् ।
तृतीयां वै सुभद्रां च सर्वलक्षणलक्षिताम् ॥ ५९ ॥

The third idol shall be the that of the sister of Śrī Vāsudeva. She has the golden complexion. She is extremely beautiful. She is Subhadrā marked by all the auspicious characteristics.

श्रुत्वैतद्वचनं तस्य विश्वकर्मा सुकर्मकृत् ।
तत्क्षणात् कारयामास प्रतिमाः शुभलक्षणाः ॥ ६० ॥

On hearing these words of his, Viśwakarman, the expert in excellent artisanship, instantaneously made those idols with beautiful and auspicious characteristics.

कुण्डलाभ्यां विचित्राभ्यां कर्णाभ्यां सुविराजिताः ।
चक्रलांगलविन्यासहताभ्यां भानुसंमताः ॥ ६१ ॥

He made the idols shine respendently with earings of diverse kinds in their ears. Marking of the discus and the plough share were clear in the hands. They shone like the Sun.

प्रथमं शुक्लवर्णानां शारदेन्दुसमप्रभम् ।
सुरक्ताक्षं महाकायं फटाविकटमस्तकम् ॥ ६२ ॥

The first idol had a white colour like the lusture of the autumnal Moon. The eyes were red and the body huge and there was a hood over the head. It was Bala wearing the blue cloth. He was fierce and had wonderful ear rings. He held a great plough share and big threshing rod. He was divine in form.

नीलांबरधरं चोग्रं बलमद्भुतकुंडलम् ।
महाहलधरं दिव्यं महामुसलधारिणम् ॥ ६३ ॥

The second idol resembled the blue cloud in complexion. It had eyes resembling lotuses. the Lord resembled the flower of Atasi – Hemp or flax and His eyes were as large as the petals of the lotus.

द्वितीयं पुंडरीकाक्षं नीलजीमूतसन्निभम् ।
अतसीपुष्पसंकाशं पद्मपत्रायतेक्षणम् ॥ ६४ ॥

He was Śrī Hari, Śrī Acyuta, with the Śrīvatsa mark on the chest, with shining yellow robes. He was divine in character, holding the discus and the conch. He dispelled all sins.

श्रीवत्सवक्षसं भ्राजत्पीतवाससमच्युतम् ।
चक्रतम्बुकरं दिव्यं सर्वपापहरं हरिम् ॥ ६५ ॥

The third idol had the golden lustre. It had eyes as large as the petals of a lotus.

तृतीयां स्वर्णवर्णाभां पद्मपत्रायतेक्षणाम् ।
विचित्रवस्त्रसंछन्नां हारकेयूरभूषिताम् ॥ ६६ ॥

It was that of Subhadrā covered with various garments, bedecked in necklaces and armlets and equipped with ornaments of different kinds.

विचित्राभरणोपेतां रत्नमालावलंबिताम् ।
पीनोन्नतकुचां रम्यां विश्वकर्मा विनिर्ममे ॥ ६७ ॥

There was a necklace of gems and jewels. The bosom was pump and protruding. Viśwakarman thus made a beautiful idol.

स तु राजाद्भुतं दृष्ट्वा क्षणेनैकेन निर्मिताः ।
दिव्यवस्त्रयुगाच्छन्ना नानारत्नैरलंकृताः ॥ ६८ ॥

The King saw that wonderful feat and was surprised very much. Within a moment, he saw those beautiful idols covered with pairs of

सर्वलक्षणसंपन्नाः प्रतिमाः सुमनोहराः ।
विस्मयं परमं गत्वा इदं वचनमब्रवीत् ॥ ६९ ॥

divine reobes, embellished with different kinds of jewels and richly endowed with all characteristics. Being very much surprised, he spoke these words.

किं देवौ समनुप्राप्तौ द्विजरूपधरावुभौ ।
द्वावप्यद्भुतकर्माणौ देववृत्तौ त्वमानुषौ ॥ ७० ॥

Is it possible that both of you are Devas who have come here assuming the form of Brāhmaṇas ? Both of you achieve wonderful feats and divine activities. You are super human.

देवौ वा मानुषौ वापि यक्षविद्याधरौ वरौ ।
किंवा ब्रह्म हृषीकेशो वसुरुद्रावुताश्विनौ ॥ ७१ ॥

Are you Devas or human beings, or excellent Yakṣas or Vidyādharas, or Brahmā and Śrī Viṣṇu or Vasu and Rudra or the twin gods Aświns ?

न वेद्मि सत्यवद्भावौ मायारूपेण संस्थितौ ।
युवां गतोऽस्मि शरणमात्मानं वदतं मम ॥ ७२ ॥

I do not know your true nature since you are present here assuming a magic form. I seek refuge in you Kindly reveal yourselves to me".

द्विज उवाच—

नाहं देवो न यक्षो वा न दैत्यो न च देवराट् ।
न ब्रह्मा न च रुद्रोऽहं विद्धि मां पुरुषोत्तमम् ॥ ७३ ॥

I am neither a god nor a Yakṣa. I am neither a daitya nor a King of Devas. I am neither Brahmā nor Rudra. Know me as **Puruṣottama.**

आर्तिघ्नं सर्वलोकानामनंतबलपौरुषम् ।
अर्चनीयो हि भूतानामंतो यस्य न विद्यते ॥ ७४ ॥

I am the destroyer of the anguish of all the worlds, I possess infinite might and manliness. I am worthy of being worshipped by all living beings. I have no end.

पठ्यते सर्वशास्त्रेषु वेदान्तेषु निगद्यते ।
यदुक्तध्यानगम्यं च वासुदेवेति योगिभिः ॥ ७५ ॥

I am that which is learnt i.e. – described in all scriptures and is so recounted in the vedāntas – upanishads (Brahmasūtras also). I am that which has been spoken of by yogins as Śrī Vāsudeva who is approachable through meditation.

अहमेव स्वयं ब्रह्मा अहं विष्णुः शिवो ह्यहम् ।
इन्द्रोऽहं देवराजश्च जगत्संयमनो यमः ॥ ७६ ॥

I alone am Brahmā himself. I am Śrī Viṣṇu, I am Śiva, I am Indra, the King of the Devatās. I am Yama, the restrainer of the Universe.

पृथिव्यादीनि भूतानि त्रेताग्निर्हुतभुग्यथा।
वरुणोऽपांपतिश्चाह धरित्री च महीधराः ॥ ७७ ॥

I am all the elements such as the Earth etc; I am the three sacrificial fires as well as the devourer of what is consigned as offerings. I am Varuṇa, the Lord of waters, the earth,

यत्किंचिद्वाङ्मयं लोके जगत्स्थावरजंगमम्।
विश्वरूपं च मां विद्धि मत्तोऽन्यन्नास्ति किंचन ॥ ७८ ॥

mountains, whatever there is in this world worthy of being spoken about in words – whether mobile or immobile. Know me to be the embodiment of the Universe. There is nothing other than I in the whole Universe.

प्रीतोऽहं ते नृपश्रेष्ठ वरं वरय सुव्रत।
यदिष्टं तत्प्रयच्छामि हृदि यत्ते व्यवस्थितम् ॥ ७९ ॥

Oh ! Excellent King, I am pleased with you. Oh ! King of good holy rites, choose a boon. I shall give you whatever is desired by you, whatever is fixed into your heart.

मद्दर्शनमपुण्यानां स्वप्नान्तेऽपि न जायते।
त्वं पुनर्दृढभक्तित्वात् प्रत्यक्षं दृष्टवानसि ॥ ८० ॥

A vision of mine is not possible even in a dream for non-meritorious persons. But, as for you, you have seen me directly, thanks to your steadfast devotion.

श्रुत्वैवं वासुदेवस्य वचनं तस्य मोहिनि।
रोमांचिततनुर्भूत्वा इदं स्तोत्रं जगौ नृपः ॥ ८१ ॥

On hearing these words of Śrī Vāsudeva, oh ! Mohini, the hairs stood on ends on the body of the King. He sang the following hymn.

राजोवाच— The King said :

श्रियःकांत नमस्तेऽस्तु श्रीपते पीतवाससे ।
श्रीद श्रीश श्रीनिवास नमस्ते श्रीनिकेतन ॥ ८२ ॥

The King said : Oh ! lover of Śrī, obeisance be to you, oh ! Lord of Śrī, Hail to the yellow robbed one; oh ! bestower of fortune, Lord of Śrī, oh ! abode of Śrī, salutations to You, oh ! abode of good fortune.

आद्यं पुरुषमीशानं सर्वेशं सर्वतोमुखम् ।
निष्कलं परमं देवं प्रणतोऽस्मि सनातनम् ॥ ८३ ॥

I bow down to the primordial Puruṣa, Īśāna, the Lord of all, having faces all round, the greatest devatā devoid of any stigma; I bow down to the eternal one.

शब्दातीतं गुणातीतं भावाभावविवर्जितम् ।
निर्लेपं निर्गुणं सूक्ष्मं सर्वज्ञं सर्वभावनम् ॥ ८४ ॥

I bow down to him that is beyond all words and all attributes, and devoid of existence as well as non existence. I salute to one that is unsmeared, that is extremely pure, free from attributes subtle, omniscient, and the conceiver and creater of all.

शंखचक्रधरं देवं गदामुसलधारिणम् ।
नमस्ये वरदं देवं नीलोत्पलदलच्छविम् ॥ ८५ ॥

I pay obeisance to the Lord holding conch, discus, iron club, and threshing rod. I shall bow down to the Lord who bestows boons and has the complexion of the petals of blue lotus.

नागपर्यंकशयनं क्षीरोदार्णववासनम् ।
नमस्येऽहं हृषीकेशं सर्वपापहरं हरिम् ॥ ८६ ॥

I shall salute to Śrī Hṛṣīkeśa, Hari who lies down on His serpent couch, who stays in the milk ocean and who dispels all sins.

पुनस्त्वां देवदेवेश नमस्ये वरदं विभुम् ।
सर्वलोकेश्वरं विष्णुं मोक्षकारणमव्ययम् ॥ ८७ ॥

Oh ! Lord of the chiefs of the Devas, I shall again pay obeisance to you, the Lord and bestower of boons. Śrī Viṣṇu, the lord of all the worlds and the immutable cause of liberation.

एवं स्तुत्वा तु तं देवं प्रणिपत्य कृतांजलिः ।
उवाच प्रणतो भूत्वा निपत्य वसुधातले ॥ ८८ ॥

After eulogising the lord thus, after bowing down with palms joined in reverence, he laid himself prostrate on the ground again and said.

प्रीतोऽसि यदि मे नाथ वृणोमि वरमुत्तमम् ।
देवाः सुराः सुगंधर्वा यक्षरक्षोमहोरगाः ॥ ८९ ॥

Oh ! Lord, if you are pleased with me, I shall choose this excellent boon. I wish to go to that region of yours which all these meditate upon, the devas asuras, yakshas, rākṣasas and the great Serpents

सिद्धविद्याधराः साध्या किन्नरा गुह्यकास्तथा ।
ऋषयो ये महाभागा नानाशास्त्रविशारदाः ॥ ९० ॥

along with the gandharvas, giddhas, kinnaras, guhyakas, sages, those blessed persons who are experts in different scriptural texts,

प्रव्रज्यायोगयुक्ताश्च वेदतत्त्वानुचिंतकाः ।
मोक्षमार्गविदो येऽन्ये ध्यायन्ति परमं पदम् ॥ ९१ ॥

who are endowed with renunciation and yogic practice; who ponder over the real meanings of the vedic texts and who know the path of salvation as well as others

निर्मलं निर्गुणं शांतं यत्पश्यन्ति मनीषिणः ।
तत्पदं गंतुमिच्छामि प्रसादात्ते सुदुर्लभम् ॥ ९२ ॥

who meditate upon that highest state. Your region is devoid of impurities, free from attributes and quiescent; learned men see it. It is very difficult of access; yet I wish to attain it through your grace.

श्रीभगवानुवाच— Śrī Bhagawān said :

सर्वं भवतु भद्रं ते यथेष्टं सर्वमाप्नुहि ।
भविष्यति यथाकामं मत्प्रसादान्न संशयः ॥ ९३ ॥

May everything concerning you be auspicious and conducive to welfare. Attain everything as desired by you, everything will happen as you desire, thanks to my grace. There is no doubt about this.

दश वर्षसहस्राणि तथा नव शतानि च ।
अविच्छिन्नं महाराज्यं कुरु त्वं नृपसत्तम ॥ ९४ ॥

Oh ! Excellent King, rule over your great Kingdom without any break for ten thousand nine hundred years.

प्रपद्य परमं दिव्यं दुर्लभं यत्सुरासुरैः ।
पूर्णं मनोरथं शांतं गुह्यमव्यक्तमव्ययम् ॥ ९५ ॥

I, therefore, shall reveal to you that supreme state called Vijñeya which is the highest, divine, very difficult to attain even by gods and demons, is perfect and bestower of all desired quiescent

परात्परतरं सूक्ष्मं निर्लेपं निर्गुणं ध्रुवम् ।
चिंताशोकविनिर्मुक्तं क्रियाकारणवर्जितम् ॥ ९६ ॥

deserves to be kept as secret, unmanifest, unchanging, greater than the greatest, subtle, perfectly pure, devoid of attributes, eternal,

तदहं दर्शयिष्यामि विज्ञेयाख्यं परं पदम् ।
संप्राप्य परमानंदं प्राप्स्यसे परमां गतिम् ॥ ९७ ॥

perfectly free from worries and sorrows; transcending casual relationship. After attaining it, you will get the highest bliss and reach the supreme goal.

कीर्तिश्च तव राजेंद्र भवत्वत्र महीतले ।
यावद्धरा नभो यावद्यावच्चंद्रार्कतारकाः ॥ ९८ ॥

May your fame spread over here on the Earth as long as the Earth, Sky, Moon, Sun, Stars,

यावत्समुद्राः सप्तैव यावन्मेर्वादिपर्वताः ।
तिष्ठन्ति दिवि देवाश्च यावत्सर्वत्र चाव्ययाः ॥ ९९ ॥

Seven oceans, Meru and other Mountains exist here. It shall be steady as long as the eternal devatās stay in the heaven and everywhere.

इंद्रद्युम्नसरो नाम तीर्थं यज्ञाज्यसंभवम् ।
यत्र स्नात्वा सकृल्लोकः शक्रलोकमवाप्स्यति ॥ १०० ॥

Here is the Tīrtha named "Indradyumna Saras". It is evolved out of the ghee used in the yajña. By taking ablution even once in this, people will attain Śakra's world.

दापयिष्यति यः पिंडं तटेऽस्मिन्नम्बुधेः शुभे ।
कुलैकविंशमुद्धृत्य शक्रलोकं गमिष्यति ॥ १०१ ॥

He who offers piṇḍas here, on this auspicious shore of the ocean, shall redeem twenty one generations of his family and go to Śakra's world – Heaven.

पूज्यमानोऽप्सरोभिश्च गंधर्वैर्गीतनिःस्वनैः ।
विमानेन चरेत् तत्र यावदिंद्राश्चतुर्दश ॥ १०२ ॥

As long as fourteen Indras reign he will continue there, worshipped by the Apsarās and sung about by Gandharvas with their harmonious notes. He will move about by means of the aerial chariot.

सरसो दक्षिणे भागे नैर्ऋत्यां तु समाश्रिते ।
न्यग्रोधोऽस्ति द्रुमस्तत्र तत्समीपे तु मंडपः ॥ १०३ ॥

On the southern bank of the lake, to the south-west side of it, there is a holy fig tree. Near it a Maṇḍapa – pavillion will be created.

केतकीवनसंछन्नो नानापादपसंकुलः ।
आषाढस्य सिते पक्षे पंचम्यां पितृदैवते ॥ १०४ ॥

It will be covered with a cluster of Ketaki trees and surrounded by many trees.

On the fifth day in the bright half of the month of Āṣāḍha, when the constellation Māgha is there,

ऋक्षे नेष्यन्ति नस्तत्र नीत्वा सप्त दिनानि वै ।
मंडपे स्थापयिष्यन्ति सुवेश्याभिः सुशोभनैः ॥ १०५ ॥

and people will take us there for seven days and instal us in the pavilion with splendid courtesans experts in diverse types of

क्रीडाविशेषबहुलैर्नृत्यगीतमनोहरैः ।
चामरैः स्वर्णदंडैश्च व्यजनै रत्नभूषणैः ॥ १०६ ॥

dalliance and charming in their dances and songs. They will have chowries with gold handles and fans bedecked in jewels.

व्यंजयत्यस्तदास्मभ्यं स्थास्यन्ति परमांगनाः ।
ब्रह्मचारी यतिश्चैव स्नातकाश्च द्विजोत्तमाः ॥ १०७ ॥

The great women must be standing there fanning us.

Other people, the religious students, sannyāsins, life-long students of Vedas, excellent brāhmaṇas,

वानप्रस्था गृहस्थाश्च सिद्धाश्चान्ये च वै द्विजाः ।
नानावर्णपदैः स्तोत्रैर्ऋग्यजुःसामनिःस्वनैः ॥ १०८ ॥

house-holders, forest-hermits, siddhas and other twice-borns will be chanting hymns from Ṛg, Yajur, and Sāman

करिष्यन्ति स्तुतिं राजन्रामकेशवयोः पुनः ।
ततः स्तुत्वा च दृष्ट्वा च संप्रणम्य च भक्तितः ॥ १०९ ॥

the hymns consisting of many words and syllables. Oh ! King, they will eulogise Śrī Rāma and Śrī Keśava.

नरो वर्षायुतं दिव्यं श्रीमद्धरिपुरे वसेत् ।
पूज्यमानोऽप्सरोभिश्च गंधर्वैर्गीतनिःस्वनैः ॥ ११० ॥

Then after eulogising, bowing to and visiting the deity with great devotion, such a man shall stay in the glorious city of Śrī Hari for ten thousand divine years, being worshipped by Apsarās and sung about by Gandharvas with harmonious notes of music.

हरेरनुचरस्तत्र क्रीडते केशवेन वै ॥ १११ ॥

He sports there as an attendant of Śrī Hari with Śrī Keśava.

विमानेनार्कवर्णेन रत्नहारेण राजते ।
सर्वे कामा महाभागे तिष्ठन्ति भवनोत्तमे ॥ ११२ ॥

He shines with a jewelled necklace, in an aerial chariot of the refulgence of the Sun. All that he desires is to abide in the excellent abode that is highly blessed.

तपःक्षयादिहागत्य मनुष्यो ब्राह्मणो भवेत् ।
कोटिधनपतिः श्रीमांश्च चतुर्वेदो भवेद् ध्रुवम् ॥ ११३ ॥

After the merit of penance dwindles down, he comes here to the earth as a human being and is born as a brāhmaṇa. He shall be the Lord of crores of wealth. He shall certainly be a glorious master of the four Vedas.

एवं तस्मै वरं दत्त्वा कृत्वा च समयं हरिः।
जगामादर्शनं भद्रे सहितो विश्वकर्मणा ॥ ११४ ॥

After granting him this boon and stipulating the conditioning thus, oh ! gentle woman, Śrī Hari vanished along with Viśwakarman.

स तु राजा तदा हृष्टो रोमांचिततनूरुहः ।
कृतकृत्यमिवात्मानं मेने संदर्शनाद्धरेः ॥ ११५ ॥

The King became delighted. His hairs began to stand on their ends. Thanks to the visit of Śrī Hari, he considered himself blessed and of having accomplished all objective in life.

ततः कृष्णं च रामं च सुभद्रां च वरप्रदाम् ।
रथैर्विमानसंकाशैर्मणिकांचनचित्रितैः ॥ ११६ ॥

The King accompanied by his ministers and family priests carried the idols of Śrī Kṛṣṇa, Rāma and Subhadrā, the bestowers of boons, by means of chariots resembling aerial chariots

संवाह्य तास्ततो राजा जयमंगलनिःस्वनैः ।
आनयामास मतिमान् सामात्यः सपुरोहितः ॥ ११७ ॥

variously decorated with jewels and gold pieces. After carrying them along to the accompaniment of auspicious shouts of victory, he brought them to his city.

नानावादित्रनिर्घोषैर्नानावेदस्वनैः शुभैः ।
संस्थाप्य च शुभे देशे पवित्रे सुमनोहरे ॥ ११८ ॥

The intelligent King along with the family priests and ministers installed the idols in a splendid spot to the accompaniment of different musical instruments

ततः शुभे तिथौ स्वर्क्षे काले च शुभलक्षणे ।
प्रतिष्ठां कारयामास सुमुहूर्ते द्विजैः सह ॥ ११९ ॥

and the recitation of vedic mantras. After keeping them in a holy, charming and splendid spot for a few days, he formally got these installed through brāhmaṇas on an auspicious tithi, when the constellation was favourable and on the whole the time

यथोक्तेन विधानेन विधिदृष्टेन कर्मणा ।
आचार्यानुमतेनैव सर्वं कृत्वा महीपतिः ॥ १२० ॥

was characterised as splendid, on an auspicious muhūrta. In acordance with the śāstric injunctions and following the prescribed procedure to be observed and according to the precepts approved by the chief priest,

आचार्याय तदा दत्त्वा दक्षिणां विधिवत् प्रभुः ।
ऋत्विग्भ्यः सविधानेन तथान्येभ्यो धनं ददौ ॥ १२१ ॥

the King performed every rite and gave the requisite monetary gift to the preceptor. The Lord distributed wealth among the rivers and otheres in accordance with injunctions.

कृत्वा प्रतिष्ठां विधिवत् प्रासादे भवनोत्तमे ।
स्थापयामास तान् सर्वान् विश्वकर्मविनिर्मितान् ।। १२२ ।।

He installed those idols made by Viśwakarman, duly, in an excellent apartment in the palace.

ततः संपूज्य विधिना नानापुष्पैः सुगंधिभिः ।
सुवर्णमणिमुक्ताद्यैर्नानावस्त्रैः सुशोभनैः ।। १२३ ।।

He worshipped them duly with different fragrant flowers, gold, jewels, pearls as well as with different kinds of splendid clothes.

ददौ द्विजेभ्यो विषयान् पुराणि नगराणि च ।
एवं बहुविधान् दत्त्वा राज्यं कृत्वा यथोचितम् ।। १२४ ।।

He granted large tracts of lands, cities and towns to the brāhmaṇas. He ruled over the Kingdom in a befitting manner.

इष्ट्वा च विविधैर्यज्ञैर्दत्त्वा दानान्यनेकशः ।
कृतकृत्यस्ततो राजा त्यक्तसर्वपरिग्रहः ।
जगाम परमं स्थानं तद्विष्णोः परमं पदम् ।। १२५ ।।

He performed sacrifices in various ways. He made over charitable gifts. Contended with everything, the King eschewed all possessions. He went over to the greatest place, the great region of Śrī Viṣṇu.

इति श्रीबृहन्नारदीयपुराणोत्तरभागे मोहिनीवसुसंवादे श्रीपुरुषोत्तममाहात्म्ये चतुष्पञ्चाशत्तमोऽध्यायः ।।

Thus ends the 52nd Adhyāya dealing with ***Puruṣottama Māhātmya*** *in Nārada Purāṇa.*

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीबृहन्नारदीयपुराणम्

उत्तरभागे श्रीपुरुषोत्तममाहात्म्यम्

Śrī Bṛhan Nāradīya Purāṇam

Uttara Bhāga - Mahimās of Śrī Puruṣottama

पञ्चपञ्चाशत्तमोऽध्यायः – Adhyāya 55

Ślokas 1 to 133

The Greatness of Puruṣottama

मोहिन्युवाच— Mohini said :

कस्मिन् काले द्विजश्रेष्ठ गंतव्यं पुरुषोत्तमे ।
विधिना केन कर्तव्या पंचतीर्थ्यपि मानद ॥ १ ॥

Oh ! excellent brāhmaṇa, what is that time when one should go to the shrine of **Puruṣottama** ? Oh ! bestower of honour, what are the modes where by the Pañcatīrthi – the pilgrimage to the five holy centres should be performed ?

This Adhyāya deals with five sacred spots at **Jagannātha Puri**.

एकैकस्य च तीर्थस्य स्नाने दाने च यत्फलम् ।
देवताप्रेक्षणे चैव ब्रूहि सर्वं पृथक् पृथक् ॥ २ ॥

Kindly tell me, everything, the benefit accruing from the holy ablution in each of these tīrthas severally. Tell me the benefit of charitable gifts, visiting the deities separately.

वसुरुवाच— Vasu said :

निराहारः कुरुक्षेत्रे पादेनैकेन यस्तपेत् ।
जितेन्द्रियो जितक्रोधः सप्तसंवत्सरायुतम् ॥ ३ ॥

A devotee may eschew all food and perform a penance standing on a single foot for seventy thousand years, controlling his sense-organs and suppressing his anger.

दृष्ट्वा सकृज्ज्येष्ठशुक्लद्वादश्यां पुरुषोत्तमम् ।
कृतोपवासः प्राप्नोति ततोऽधिकतरं फलम् ॥ ४ ॥

But if one deserves fast for once on the twelth day in the bright half of the month of Jyeṣṭha and visits **Puruṣottama**, one derives a superior benefit thereby.

तस्माज्ज्येष्ठे तु सुभगे प्रयत्नेन सुसंयतैः ।
स्वर्गलोकेप्सुभिर्मर्त्यैर्द्रष्टव्यः पुरुषोत्तमः ॥ ५ ॥

Hence, oh ! blessed woman, it is in the month of Jyeṣṭha that **Puruṣottama** is to be visited ardently by self controlled men who desire to attain heavenly world.

पंचतीर्थी च विधिवत् कृत्वा ज्येष्ठे नरोत्तमः ।
द्वादश्यां शुक्लपक्षस्य पश्ये तं पुरुषोत्तमम् ॥ ६ ॥

The excellent man should duly make a pilgrimage to the Pañcatīrthi and visit **Puruṣottama** on the twelth day in bright half of the month of Jyeṣṭha.

ये पश्यंत्यव्ययं देवं द्वादश्यां पुरुषोत्तमम् ।
ते विष्णुलोकमासाद्य न च्यवंते कदाचन ॥ ७ ॥

Those who visit the eternal **Lord Puruṣottama** on the Dwādaśī twelth day attain the world of Śrī Viṣṇu. they never fall of therefrom.

तस्माज्ज्येष्ठे प्रयत्नेन गंतव्यं विधिनंदिनि ।
कृत्वा सम्यक्पंचतीर्थीं द्रष्टव्यः पुरुषोत्तमः ॥ ८ ॥

Hence oh ! daughter of Brahmā, one should go there ardently in the month of Jyeṣṭha. After duly visiting the five holy tīrthas (Pañcatīrthi) and (or after the due ablutions in the five sacred water reservoirs) **Puruṣottama** should be visited.

सुदूरस्थोऽपि प्रीतात्मा कीर्तयेत् पुरुषोत्तमम् ।
अहन्यहनि शुद्धात्मा सोऽपि विष्णुपुरं व्रजेत् ॥ ९ ॥

Even if the pilgrim is far off but he glorifies **Puruṣottama** with a pure soul and a delighted mind day by day, he too shall go to the city of Śrī Viṣṇu.

यात्रां करोति कृष्णस्य श्रद्धया यः समाहितः ।
सर्वपापविनिर्मुक्तो विष्णुलोकं व्रजेन्नरः ॥ १० ॥

He who, with full concentration and faith, undertakes the pilgrimage of Śrī Kṛṣṇa, shall be liberated from all sins. That man shall attain Viṣṇu's world – Vaikuṇṭha.

चक्रं दृष्ट्वा हरेर्दूरात् प्रासादोपरि संस्थितम् ।
सहसा मुच्यते पापान्नरो भक्त्या प्रणम्य तम् ॥ ११ ॥

By seeing from even a great distance the discus of Śrī Hari stationed at the top of the palace temple and bowing down to it, the man shall be liberated from his sins instantaneously.

पंचतीर्थीविधिं वक्ष्ये शृणु मोहिनि सांप्रतम् ।
यस्यां कृतायां मनुजो माधवस्य प्रियो भवेत् ॥ १२ ॥

Oh ! Mohini, I shall now narrate the procedure for the holy ablution in the five tīrthas Pañcatīrthi, Listen. If this is performed duly, the man shall become a favourite of Śrī Mādhava.

मार्कंडेयह्रदं गत्वा स्नात्वा चोदङ्मुखः शुचिः ।
निमज्जेत्तत्र त्रीन् वारानिमं मंत्रमुदीरयेत् ॥ १३ ॥

The clean and pure devotee should go to the Mārkaṇḍeya-Hrada the pool of Mārkaṇḍeya. Facing the North, he should plunge therein three times. He should repeat the following mantra.

(Mārkaṇḍeya Hrada is at a distance of 4 furlongs from Śrī Jagannātha's shrine) It is near the water-pool called 'Chandana'.

"संसारसागरे मग्ने पापग्रस्तमचेतनम् ।
त्राहि मां भगनेत्रघ्न त्रिपुरारे नमोऽस्तु ते ॥ १४ ॥

Oh ! Bhaganetraghna (he who destroyed the eye of Bhaga), oh ! Tripurāri the destroyer of Tripuras, save me who am immersed in the ocean of worldly existence, who have been possessed by sins and have fallen senseless, obeisance to You.

नमः शिवाय शांताय सर्वपापहराय च ।
स्नानं करोमि देवेश मम नश्यतु पातकम्" ॥ १५ ॥

Obeisance to Śiva, the quiescent god, to the destoyer of all sins. Oh ! Lord of the devatās, I am taking bath, May my sins perish.

नाभिमात्रे जले स्थित्वा विधिवद्देवता ऋषीन् ।
तिलोदकेन मतिमान् पितॄनन्यांश्च तर्पयेत् ॥ १६ ॥

The intelligent pilgrim should stand in Navel-deep water. With water and gingelly seeds, he should duly perform the tarpaṇa rites of the devas, sages, pitṛs and others.

स्नात्वैवं च तथाचम्य ततो गच्छेच्छिवालयम् ।
प्रविश्य देवतागारं कृत्वा तं त्रिः प्रदक्षिणम् ॥ १७ ॥

After the bath and āchamana rite, the pilgrim should go to the temple of Śiva.

After entering the shrine, he should circumbulate three times.

मूलमंत्रेण संपूज्य मार्कंडेयेशमादरात् ।
अघोरेण तु मंत्रेण प्रणिपत्य क्षमापयेत् ॥ १८ ॥

With Mūla Mantra, he should respectfully worship the deity Mārkaṇḍeyeśa. Repeating the Aghora Mantra, he should make obeisance and crave forgiveness.

‘त्रिलोचन नमस्तेऽस्तु नमस्ते शशिभूषण ।
त्राहि मां पुंडरीकाक्ष महादेव नमोऽस्तु ते” ॥ १९ ॥

Oh ! three eyed god, obeisance be to you. Oh ! Moon-bedecked one, how be to you. Redeem me. Oh ! Lotus eyed one salute to you, oh ! Mahādeva.

मार्कण्डेयहृदे त्वेवं स्नात्वा दृष्ट्वा च शंकरम् ।
दशानामश्वमेधानां फलं प्राप्नोति मानवः ॥ २० ॥

After thus taking ablution in the Mārkaṇḍeya Hrada and by visiting Śaṅkara, the man derives the benefit of the performance of ten horse-sacrifices.

पापैः सर्वैर्विनिर्मुक्तः शिवलोकं स गच्छति ।
तत्र भुक्त्वा वरान् भोगान् यावदाभूतसंप्लवम् ॥ २१ ॥

Liberated from all sins; he goes to the world of Śiva. Till all the living beings are dissolved, he enjoys excellent pleasures there and comes back to this world.

इहलोकं समासाद्य भवेद्विप्रो बहुश्रुतः ।
शांकरं योगमासाद्य ततो मोक्षमवाप्नुयात् ॥ २२ ॥

He is born as a highly learned brāhmaṇa. Thereafter, he adopts the yoga of Śaṅkara and attains salvation.

कल्पवृक्षं ततो गत्वा कृत्वा तं त्रिः प्रदक्षिणम् ।
पूजयेत् परया भक्त्या मंत्रेणानेन तं वटम् ॥ २३ ॥

The devotee shall then go to the Kalpa tree, that is the banyan tree and circumambulate it three times. He should then worship that holy banyan tree with great devotion, repeating the following Mantra.

"ॐ नमोऽव्यक्तरूपाय महते नतपालिने ।
महोदकोपविष्टाय न्यग्रोधाय नमोऽस्तु ते ॥ २४ ॥

Oṁ, obeisance to you of unmanifest form, to the great one, to the protector of one who bows down to you, obeisance be to you, the holy Banyan tree growing seated in the great waters.

अवसस्त्वं सदा कल्पे हरेश्चायतने वटे ।
न्यग्रोध हर मे पापं कल्पवृक्ष नमोऽस्तु ते" ॥ २५ ॥

You resided in the banyan tree that is the abode of Śrī Hari, always during the Kalpa. Oh ! Nyāgrodha tree dispel my sin. Oh ! Kalpa tree, obeisance be to you.

भक्त्या प्रदक्षिणं कृत्वा गत्वा कल्पवटं नरः ।
सहसोज्झति पापौघं जीर्णां त्वचमिवोरगः ॥ २६ ॥

By approaching the Kalpa tree, the Banyan tree and by circumambulating it with devotion, the man instantaneously dispels the multitude of sins like a serpent casting off its slough.

छायां तस्य समाकस्य कल्पवृक्षस्य मोहिनि ।
ब्रह्महत्यां नरो जह्यात् पापेष्वन्येषु का कथा ॥ २७ ॥

Oh ! Mohini, by coming under the shade of that Kalpa tree, a man shall dispel even the sin of the murder of a brāhmaṇa, what then of other sins.

दृष्ट्वा कृष्णांगसंभूते ब्रह्मतेजोमयं परम् ।
न्यग्रोधाकृतिकं विष्णुं प्रणिपत्य च वेधसि ॥ २८ ॥

Oh ! daughter of the creator, by visiting Viṣṇu, in the form of the holy banyan tree that is born of Śrī Kṛṣṇa's Limbs and that has the greatest brilliance of Brahman and by bowing down to it,

राजसूयाश्वमेधाभ्यां फलं प्राप्नोति चाधिकम् ।
तथा कुलं समुद्धृत्य विष्णुलोकं स गच्छति ॥ २९ ॥

one attains more benefit than that of the Rājasūya sacrifice and the Horse sacrifice. He uplifts his family and goes to the world of Śrī Viṣṇu.

वैनतेयं नमस्कृत्य कृष्णस्य पुरतः स्थितम् ।
सर्वपापविनिर्मुक्तस्ततो विष्णुपुरं व्रजेत् ॥ ३० ॥

By bowing down to Vainateya – Garuḍa stationed in front of Śrī Kṛṣṇa, the devotee shall be liberated from all sins and he will go to the city of Śrī Viṣṇu.

दृष्ट्वा वटं वैनतेयं यः पश्येत् पुरुषोत्तमम् ।
संकर्षणं सुभद्रां च स याति परमां गतिम् ॥ ३१ ॥

He who sees **Puruṣottama**, Saṅkarṣaṇa and Subhadrā after visiting the banyan tree and Vainateya, attains the greatest goal, that is, Mokṣa.

प्रविश्यायतनं विष्णोः कृत्वा तं त्रिः प्रदक्षिणम् ।
संकर्षणं सुभद्रां च भक्त्या पूज्य प्रसादयेत् ॥ ३२ ॥

After entering the shrine of Śrī Viṣṇu and circumambulating the deity three times, the pilgrim should worship and propitiate Saṅkarṣaṇa and Subhadrā with devotion.

नमस्ते हलधृङ्नामे नमस्ते मुसलायुध ।
नमस्ते रेवतीकांत नमस्ते भक्तवत्सल ॥ ३३ ॥

नमस्ते बलिनां श्रेष्ठ नमस्ते धरणीधर ।
प्रलंबारे नमस्तेऽस्तु त्राहि मां कृष्णपूर्वज ॥ ३४ ॥

Obeisance to you, the deity named Haladhara weilder of the plough share; Hail to you, oh ! deity armed with the threshing pestle, salute to you, the lover of Revatī. Obeisance to you, oh ! deity favourably disposed to the devotees.

एवं प्रसाद्य चानंतमजेयं त्रिदशार्चितम् ।
कैलासशिखराकारं चंद्रकांतवराननम् ॥ ३५ ॥

Obeisance to you, oh ! most powerful one among the strong persons; Bow to you the supporter of the Earth; obeisance be to you, oh ! enemy of Pralamba; save me. Oh ! elder brother of Śrī Kṛṣṇa. Thus propitiating Ananta, who is unconquerable, who is worshipped by the Devatās.

नीलवस्त्रधरं देवं फणाविकटमस्तकम् ।
महाबलं हलधरं कुंडलैकविभूषितम् ॥ ३६ ॥

Who has the shape of the peak of Kailāsa, whose face is as excellent and resplendent as the Moon; who is clad in blue robes, whose head is formidable due to the hood; who is highly mighty; who is wielding the plough share and who is bedecked only with one ear ring,

रौहिणेयं नरो भक्त्या लभेदभिमतं फलम् ।
सर्वपापैर्विर्निर्मुक्तो विष्णुलोकं च गच्छति ॥ ३७ ॥

by worshipping the son of Rohiṇī thus with devotion, a man may attain the desired benefit. Liberated from all sins, he goes to Śrī Viṣṇu's world.

आभूतसंप्लवं यावद्भुक्त्वा तत्र स्वयं बुधः ।
पुण्यक्षयादिहागत्य प्रवरो योगिनां कुले ॥ ३८ ॥

The learned devotee shall enjoy all pleasures there, till the ultimate dissolution of all living beings. When the merits are exhausted, he comes here in the world and is born in the family of yogins.

ब्राह्मणप्रवरो भूत्वा सर्वशास्त्रार्थपारगः ।
ज्ञानं तत्र समासाद्य मुक्तिं प्राप्नोति दुर्लभाम् ॥ ३९ ॥

He becomes an excellent brāhmaṇa and masters all the scriptural texts and their meanings. After attaining perfect knowledge, he attains liberation, that is usually very difficult of access.

एवमभ्यर्च्य हलिनं ततः कृष्णं विचक्षणः ।
द्वादशाक्षरमंत्रेण पूजयेत् सुसमाहितः ॥ ४० ॥

After worshipping Balarāma, one armed with the plough share thus, the clever devotee should, with great concentration, worship Śrī Kṛṣṇa by means of the twelve syllabled Mantra. Oṁ Namo Bhagawate Vāsudevāya.

द्विषट्कवर्णमंत्रेण भक्त्या ये पुरुषोत्तमम् ।
पूजयन्ति सदा धीरास्ते मोक्षं प्राप्नुवन्ति वै ॥ ४१ ॥

Those self possessed men who devoutly worship **Puruṣottama** always by means of twelve syllabled Mantra attains salvation.

न तां गतिं सुरा यान्ति योगिनो नैव सोमपाः ।
यां गतिं यान्ति विधिजे द्वादशाक्षरतत्पराः ॥ ४२ ॥

Oh ! daughter of Brahmā, neither the devatās, nor the Yogins, nor the imbibers of the Soma Juice attains that state which those who are devoted to the twelve syllabled Mantra attain.

तस्मात्तेनैव मंत्रेण भक्त्या कृष्णं जगद्गुरुम् ।
संपूज्य गंधपुष्पाद्यैः प्रणिपत्य प्रसादयेत् ॥ ४३ ॥

Hence, the devotee should worship Kṛṣṇa, the preceptor of the Universe, devoutly by means of scents, fragrant flowers etc. repeating that Mantra alone. After bowing to him, he should propitiate him.

जय कृष्ण जगन्नाथ जय सर्वाघनाशन ।
जय चाणूरकेशिघ्नं जय कंसनिषूदन ॥ ४४ ॥

Victory to you, oh ! Kṛṣṇa, Oh ! Lord of the Universe, be victorious, victory to you, oh ! slayer of Chāṇūra and Keśin, oh ! slayer fo Kaṁsa, be victorious.

जय पद्मपलाशाक्ष जय चक्रगदाधर ।
जय नीलांबुदश्याम जय सर्वसुखप्रद ॥ ४५ ॥

Oh ! deity with eyes resembling the petals of the lotus, be victorious. Victory to you. Oh ! bearer of the discus and the iron club; oh ! deity dark complexioned like the blue cloud, be victorious, oh ! bestower of all hapiness be victorious.

जय देव जगत्पूज्य जय संसारनाशन ।
जय लोकपते नाथ जय वांछाफलप्रद ॥ ४६ ॥

Oh ! Lord worthy of being worshipped by the Universe, be victorious; oh ! destroyer of worldly existence (Saṁsāra) be victorious; oh ! Lord, oh ! Lord of the worlds, be victorious; victory to you, oh ! deity bestowing the desired benefits.

संसारसागरे घोरे निःसारे दुःखफेनिले ।
क्रोधग्राहाकुले रौद्रे विषयोदकसंप्लवे ॥ ४७ ॥

Oh ! **Puruṣottama**, rescue me. I am immersed in the terrible ocean of worldly existence, though factually it is insignificant Miseries constitute its foams.

नानारोगोर्मिकलिले मोहावर्तसुदुस्तरे ।
निमग्नोऽहं सुरश्रेष्ठ त्राहि मां पुरुषोत्तम ॥ ४८ ॥

It is turbulent with furious temperament constituting of its sharks and crocodiles. The mundane affairs are its flood of waters; the different kinds of ailments are its waves; it is impassable due to the whirlpool of delusion''.

एवं प्रसाद्य देवेशं वरदं भक्तवत्सलम् ।
सर्वपापहरं देवं सर्वकामफलप्रदम् ॥ ४९ ॥

By visiting **Puruṣottama** with palms joined in reverence and by prostrating oneself flat, like a staff before him, one attains, oh ! Mohini, the benefit of thousand of horse sacrifices.

पीनासं द्विभुजं कृष्णं पद्मपत्रायतेक्षणम् ।
महोरस्कं महाबाहुं पीतवस्त्रं शुभाननम् ॥ ५० ॥

By propitiating the Lord of the devatās, the devotee attains great benefits the Lord who is the bestower of boons; who is favourably disposed towards the devotees; who is the destroyer of all sins.

शंखचक्रगदापाणिं मुकुटांगदभूषणम् ।
सर्वलक्षणसंयुक्तं वनमालाविभूषितम् ॥ ५१ ॥

Who grants all desired benefits, that Lord Śrī Kṛṣṇa has two arms and plump shoulders. His eyes are as large as the petals of the Lotus, His chest is large, His arms are mighty, His face is splendid.

दृष्ट्वा नरोंऽजलिं कृत्वा दंडवत् प्रणिपत्य च ।
अश्वमेधसहस्राणां फलं प्राप्नोति मोहिनि ॥ ५२ ॥

He is clad in yellow robes. He holds the conch, discus and iron club in His Hands. He is bedecked with crown and armlets. He is endowed with all auspicious characteristics.

He is adorned with garlands of sylvan flowers.

यत्फलं सर्वतीर्थेषु स्नाने दाने प्रकीर्तितम् ।
नरस्तत्फलमाप्नोति दृष्ट्वा कृष्णं प्रणम्य च ॥ ५३ ॥

By visiting and bowing to Śrī Kṛṣṇa, a man attains that benefit which has been glorified in the case of ablution in the Tīrthas and the offering of charitable gifts.

यत्फलं सर्वदेवेषु सर्वयज्ञेषु यत्फलम् ।
तत्फलं समवाप्नोति नरः कृष्णं प्रणम्य च ॥ ५४ ॥

By bowing down to Lord Śrī Kṛṣṇa, a man attains that benefit which is linked up with the Vedas and Yajñas.

यत्फलं सर्वदानेषु व्रतेषु नियमेषु च ।
नरस्तत्फलमाप्नोति दृष्ट्वा कृष्णं प्रणम्य च ॥ ५५ ॥

By visiting and bowing down to Kṛṣṇa, a man attains the benefit which results from all charitable gifts, holy rites and observances.

यत्फलं ब्रह्मचर्येण सम्यक् चीर्णेन कीर्तितम् ।
नरस्तत्फलमाप्नोति दृष्ट्वा कृष्णं प्रणम्य च ॥ ५६ ॥

By visiting and bowing down to Śrī Kṛṣṇa, a man attains that benefit which is reputed to result from celibacy duly observed.

गार्हस्थ्येन यथोक्तेन यत्पलं समुदाहृतम् ।
नरस्तत्फलमाप्नोति दृष्ट्वा कृष्णं प्रणम्य च ॥ ५७ ॥

By visiting and bowing down to Śrī Kṛṣṇa, a man attains that benefit which is cited as the benefit of the life of a householder duly practised.

यत्फलं वनवासेन वानप्रस्थस्य कीर्तितम् ।
नरस्तत्फलमाप्नोति दृष्ट्वा कृष्णं प्रणम्य च ॥ ५८ ॥

By visiting and bowing down to Śrī Kṛṣṇa, a man attains that benefit which is glorified as being yielded by dwelling in the forest to one who is in Vānaprastha stage of life.

संन्यासेन यथोक्तेन यत्फलं समुदाहृतम् ।
नरस्तत्फलमाप्नोति दृष्ट्वा कृष्णं प्रणम्य च ॥ ५९ ॥

By visiting and bowing down to Śrī Kṛṣṇa, a man attains that benefit which has been cited as resulting from the due observance of the life of an ascetic – Sannyāsin.

किं चात्र बहुनोक्तेन माहात्म्यं तस्य भामिनि ।
दृष्ट्वा कृष्णं नरो भक्त्या मोक्षं प्राप्नोति दुर्लभम् ॥ ६० ॥

Oh ! beautiful woman, of what avail is much talk about its greatness ? By visiting Śrī Kṛṣṇa with devotion, a man attains salvation which is so difficult to attain.

पापैर्विमुक्तः शुद्धात्मा कल्पकोटिसमुद्भवैः ।
श्रिया परमया युक्तः सर्वैः समुदितो गुणैः ॥ ६१ ॥

He will be liberated from the sins originating since crores of Kalpas. He will be endowed with the greatest glory and all attributes.

सर्वकामसमृद्धेन विमानेन सुवर्चसा ।
त्रिःसप्तकुलमृद्धृत्य नरो विष्णुपुरं व्रजेत् ॥ ६२ ॥

After uplifting twentyone generations of his family, the man shall go to the city of Śrī Viṣṇu, by means of an aerial Vimāna – chariot of great brilliance richly equipped with all desirable things.

ततः कल्पशतं यावद्भुक्त्वा भोगान् मनोरमान् ।
गंधर्वाप्सरसैः सार्धं यथा विष्णुश्चतुर्भुजः ॥ ६३ ॥

Then for the duration of a hundred Kalpas, he will be enjoying pleasures sweet to the mind. He will be sporting about with gandharvas and apsarās like the four-armed Śrī Viṣṇu.

च्युतस्तस्मादिहायातो विप्राणां प्रवरे कुले ।
सर्वज्ञः सर्ववेदी च जायते गतमत्सरः ॥ ६४ ॥

Falling off from that world, he comes down here and is born in an excellent family of brāhmaṇas. He becomes omniscient. He knows everything. He eschews malice and jealous rivalry.

स्वधर्मनिरतः शांतो दाता भूतहिते रतः ।
आसाद्य वैष्णवं ज्ञानं ततो मुक्तिमवाप्नुयात् ॥ ६५ ॥

He will be engaged in his own righteous duties. He will be quiescent and charitable. He will be engaged in the welfare of all living beings. After acquiring perfect knowledge pertaining to Śrī Viṣṇu he shall attain liberation.

ततः संपूज्य मंत्रेण सुभद्रां भक्तवत्सलाम् ।
प्रसादयेच्च विधिजे प्रणिपत्य कृतांजलिः ॥ ६६ ॥

Thereafter, bowing down to Subhadrā with palms folded in reverence and with the following Mantra, the devotee should propitiate Subhadrā who is favourably disposed towards her devotees, oh ! daughter of god Brahmā.

"नमस्ते सर्वगे देवि नमस्ते शुभसौख्यदे ।
त्राहि मां पद्मपत्राक्षि कात्यायनि नमोऽस्तु ते" ॥ ६७ ॥

Obeisance to you, oh ! omnipresent goddess, obeisance to you the bestower of auspiciousness and happiness. Protect me, oh ! Kātyāyanī you who are possessed of eyes resembling the petals of a lotus.

एवं प्रसाद्य तां देवीं जगद्धात्रीं जगद्धिताम् ।
बलदेवस्य भगिनीं सुभद्रां वरदां शिवाम् ॥ ६८ ॥

Thus propitiating that goddess, the mother of the Universe, Subhadrā, the sister of Baladeva, the auspicious bestower of boons,

कामगेन विमानेन नरो विष्णुपुरं व्रजेत् ।
आभूतसंप्लवं यावत् क्रीडित्वा तत्र देववत् ॥ ६९ ॥

the man shall go to the city of Śrī Viṣṇu by means of an aerial chariot that can go wherever he desires to go. After sporting about there like a god,

इह मानुषतां प्राप्तो ब्राह्मणो वेदविद् भवेत् ।
प्राप्य योगं हरेस्तत्र मोक्षं च लभते ध्रुवम् ॥ ७० ॥

till the time of final dissolution of the Universe, he will take birth as a human being. He shall then be a brāhmaṇa who knows the Vedas. After acquiring the Yoga of Śrī Hari, he certainly attains liberation.

निष्क्रम्य देवतागारात्कृतकृत्यो भवेन्नरः ।
प्रणम्यायतने पश्चाद् व्रजेत्तत्र समाहितः ॥ ७१ ॥

After coming out from the shrine, the man shall have the feeling of satisfaction of having obtained his life's objects. After bowing down again to the deity in the shrine, the devotee should depart from there with great concentration.

इंद्रनीलमयो विष्णुर्यत्रास्ते वालुकावृतः ।
अंतर्धानेऽपि तं नत्वा ततो विष्णुपुरं व्रजेत् ॥ ७२ ॥

. Even though he has disappeared one should bow down to the place where the sapphire idol of Śrī Viṣṇu is burried in sand. The devotee bows down to this place shall go to the city of Śrī Viṣṇu.

सर्वदेवमयो देवो हिरण्यकशिपूद्धरः ।
यत्रास्ते नित्यदा देवि सिंहार्धकृतविग्रहः ॥ ७३ ॥

Queen, the Lord with half of his body being that of a lion namely Narasiṁha is present there always. It was he who uplifted Hiraṇyakaśipu. He is identical with all devas.

भक्त्या दृष्ट्वा तु तं देवं प्रणम्य नृहरिं शुभे ।
मुच्यते पातकैर्मर्त्यः समस्तैर्नात्र संशयः ॥ ७४ ॥

There is no doubt in this that by visiting that Lord Narahari and by devoutly bowing to Him, oh ! splendid woman, the man is liberated from all sins.

नरसिंहस्य ये भक्ता भवन्ति भुवि मानवाः ।
न तेषां दुष्कृतं किंचित्फलं च स्याद्यदीप्सितम् ॥ ७५ ॥

Those men who are devotees of Śrī Narasiṁha on this Earth have no sin attached to them at all. They derive the beuefiras desired by them.

तस्मात् सर्वप्रयत्नेन नरसिंहं समाश्रयेत् ।
धर्मार्थकाममोक्षाणां फलं यस्मात् प्रयच्छति ॥ ७६ ॥

Since He grants the benefit of all Puruṣārthas, namely virtue, wealth, love and liberation, the devotee shall by all means resort to Narasiṁha.

तस्मात्त्वं ब्रह्मतनये भक्त्या संपूजयेत् सदा ।
मृगराजं महावीर्यं सर्वकामफलप्रदम् ॥ ७७ ॥

Hence, oh ! daughter of Brahmā, the devotee should always devoutly worship the highly powerful Lord of animals Narasiṁha, the bestower of all desired benefits.

ब्राह्मणाः क्षत्रिया वैश्याः स्त्रियः शूद्रान्त्यजादयः ।
संपूज्य तु सुरश्रेष्ठे भक्ताः सिंहवपुर्धरम् ॥ ७८ ॥

All the people, the brāhmaṇas, Kshatriyas, Vaiśyas, Śūdras, Women, Antyajas (outcastes) and others shall, by worshipping with devotion, the most excellent of all gods, possessing the physical form of a lion,

मुच्यंते चाशुभाद्दुःखाज्जन्मकोटिसमुद्भवात् ।
संपूज्य तं सुरश्रेष्ठं प्राप्नुवन्त्यभिवांछितम् ॥ ७९ ॥

be liberated from inauspicious misery originating from crores of births.

देवत्वममरेशत्वं धनेशत्वं च भामिनि ।
यक्षविद्याधरत्वं च तथाऽन्यच्च प्रयच्छति ॥ ८० ॥

They attain all desired things such as the state of being a god, of being the lord of the immortal beings, the state of the Lord of wealth, and state of being Yakṣas and Vidyādharas, oh ! beautiful woman, he bestows these and other things.

श्रृणुष्व नरसिंहस्य प्रभावं विधिनंदिनि ।
अजितस्याप्रमेयस्य भुक्तिमुक्तिप्रदस्य च ॥ ८१ ॥

Oh ! daughter of the creator, listen to the powers of Śrī Narasiṁha, the unconquered deity, the incomprehensible god, the bestower of worldly pleasures and salvation.

कः शक्नोति गुणान् वक्तुं समस्तांस्तस्य सुव्रते ।
सिंहार्धकृतदेहस्य प्रवक्ष्यामि समासतः ॥ ८२ ॥

Oh ! Woman of good rites, who is competent to recount faulty attributes of that deity half of whose Body is that of a lion ? I shall tell you succintly.

याः काश्चित्सिद्धयश्चात्र श्रूयते दैवमानुषाः ।
प्रसादात् तस्य ताः सर्वाः सिद्धयन्ते नात्र संशयः॥ ८३ ॥

There is no doubt about this that, thanks to His grade, one shall realise those Siddhis – Super human powers both divine and human, that are heard about.

स्वर्गे मर्त्ये च पाताले दिवि तोये सुरे नगे ।
प्रसादात् तस्य देवस्य भवत्यव्याहता गतिः ॥ ८४ ॥

Thanks to the grace of that lord, one will have un impeded movement in the heaven, mortal world, nether worlds, firmament, water, landmass or on a mountain.

असाध्यं तस्य देवस्य नास्त्यत्र सचराचरे ।
नरसिंहस्य सुभगे सदा भक्तानुकंपिनः ॥ ८५ ॥

Oh ! blessed woman, in this world consisting of the mobile and immobile beings, there is nothing that is unachievable to Lord Śrī Narasiṁha who is always sympathetic to the devotees.

विधानं तस्य वक्ष्यामि भक्तानामुपकारकम् ।
येन प्रसीदते चासौ सिंहार्धकृतविग्रहः ॥ ८६ ॥

I shall narrate the procedure that will facilitate devotees and whereby the deity half of whose body is leonine – that is Śrī Narasiṁha – is delighted.

यत्तत्त्वं तस्य देवस्य तदज्ञातं सुरासुरैः ।
शाकयावकमूलैस्तु फलपिण्याकसक्तुभिः ॥ ८७ ॥

The real nature of that lord is unknown even to the devatās and asuras.

The leader of the sādhakas – aspirant devotees sustains himself by means of vegetables, roots, fruits, barely, grains, oil cakes, powdered fried grains or milk.

पयोभक्ष्येण वा भद्रे वर्तते साधकेश्वरः ।
कासकौपीनवासाश्च ध्यानयुक्तो जितेन्द्रियः ॥ ८८ ॥

He wears only a lion cloth or woven Kuśa grass. With the sense organs fully conquered, he meditates on the Lord in a scheduled spot.

अरण्ये विजने देशे नदीसंगमपर्वते ।
सिद्धक्षेत्रे चोपरे च नरसिंहाश्रमे तथा ॥ ८९ ॥

The confluence of rivers, the mountains, the Siddha Kṣetra – the sacred places of Siddhas, in a barren land or in the hermitage of Śrī Narasiṁha.

प्रतिष्ठाप्य स्वयं चापि पूजां कृत्वा विधानतः ।
उपपातकवान् देवि महापातकवानपि ॥ ९० ॥

He himself instals the idol and performs the worship in accordance with the injunctions.

मुक्तो भवेत् पातकेभ्यः साधको नात्र संशयः ।
कृत्वा प्रदक्षिणं तत्र नरसिंहं प्रपूजयेत् ॥ ९१ ॥

There is no doubt about this that, even if the sādhaka is defiled by subsidiary sins or great sins, he is liberated from them.

गंधपुष्पादिभिर्धूपैः प्रणम्य शिरसा प्रभुम् ।
कर्पूरचंदनाक्तानि जातीपुष्पाणि मस्तके ॥ ९२ ॥

He shall offer the Jāti flowers smeared with campher and sandal paste on the head of Śrī Narasiṁha.

प्रदद्यान्नरसिंहस्य ततः सिद्धिः प्रजायते ।
भगवान् सर्वकार्येषु न क्वचित् प्रतिदूयते ॥ ९३ ॥

Thereby, Siddhi is realised. In none of these acts or bestowing of siddhis, the Lord is thwarted.

न शक्तास्ते समाक्रान्तुं ब्रह्मरुद्रादयः सुराः ।
किं पुनर्दानवा लोके सिद्धगंधर्वमानुषाः ॥ ९४ ॥

Brahmā, Rudra and other gods are not competent to cross him. What then is the case of dānavas in the world, Siddhas, Gandharvas and human beings,

विद्याधरा यक्षगणाः सकिन्नरमहोरगाः ।
ते सर्वे प्रलयं यान्ति दिव्या दिव्याग्नितेजसा ॥ ९५ ॥

Vidyādharas, Yakṣas, Kinnaras and Serpents ? All those divine beings are annihilated by the splendour of divine fire (of Śrī Narasiṁha).

सकृज्जस्वाग्निशिखया हन्यात् सर्वानुपद्रवान् ।
त्रिर्जस्वा कवचं दिव्यं संरक्षेद्दैत्यदानवात् ॥ ९६ ॥

By performing the Japa once, the devotee shall destroy all harassing persons by the flame of fire. The performance of Japa for three times of the divine Narasiṁha Kavaca.

भूतात् पिशाचाद्रक्षोभ्यो ये चान्ये परिपंथिनः ।
त्रिर्जप्तं कवचं दिव्यमभेद्यं च सुरासुरैः ॥ ९७ ॥

(Mystical syllables protective like armour) shake protect one from daityas, dānavas, gobbins, ghosts, demons as well as other enemies. The Kavaca – mantras repeated thrice cannot be split by the devas and suras.

योजनद्वादशान्तस्तु देवो रक्षति सर्वदा ।
नरसिंहो महाभागे महाबलपराक्रमः ॥ ९८ ॥

Lord Śrī Narasiṁha of great strength and exploits, oh ! highly blessed woman, always protects the devotees within twelve yojanas (1 yojanā = 4 Krosas or 5 miles).

ततो गत्वा बिलद्वारमुपोष्य रजनीत्रयम् ।
पलाशकाष्ठैः प्रज्वाल्य भगवज्जातवेदसम् ॥ ९९ ॥

The devotee should thereafter go to the opening of the cave and fast there for thrice nights.

पालाशसमिधं तत्र जुहुयात् त्रिमधुप्लुताम् ।
द्वेऽयुते कंजनयने शकटश्चैव साधकः ॥ १०० ॥

By means of the Pālāśa twigs, he should ignite the fire and perform Homas with the Pālāśa twigs soaked in Trimadhu (honey, ghee, sugar) for twenty thousand times oh ! Lady of Lotus like eyes, a cart shall come into the view of the Sādhaka.

ततः कवल्लीविवरं प्रकटं जायते क्षणात् ।
ततो विशेत्तु निःशंकः कवल्लीविवरं बुधः ॥ १०१ ॥

Then, the Kavallīvivara – the opening of the Kavallī shall be revealed instantaneously. The learned devotee should unhesitatingly enter the opening.

गच्छतः शकटस्थाय तमो मोहश्च नश्यति ।
राजमार्गस्तु विस्तीर्णो दृश्यते तत्र मोहिनि ॥ १०२ ॥

As the cart proceeds, darkness and delusion perish. Oh ! Mohini, wide highway is seen there.

नरसिंहं स्मरंस्तत्र पातालं विशते तदा ।
गत्वा तत्र जपेच्छुद्धो नरसिंहं तमव्ययम् ॥ १०३ ॥

Remembering Śrī Narasiṁha, he should enter the nether worlds. After going there, the pure devotee should perform the Japa of the immutable Śrī Narasiṁha.

ततः स्त्रीणां सहस्त्राणि वीणाचामरकर्मणाम् ।
निर्गच्छन्ति पुराच्चैव स्वागतं ता वदन्ति च ॥ १०४ ॥

Thereafter, thousands of women, shall come out of the city with lutes, chowries, etc. in their hands and speak words of welcome to him.

प्रवेशयन्ति तं हस्ते गृहीत्वा साधकेश्वरम् ।
ततो रसायनं दिव्यं पाययन्ति सुलोचने ॥ १०५ ॥

Oh ! woman of beautiful eyes, they will grasp the leading Sādhaka by the hand and take him into the city. They will make him drink Rasāyana elixir of life.

पीतमात्रे दिव्यदेहो जायते सुमहाबलः ।
क्रीडते दिव्यकन्याभिर्यावदाभूतसंप्लवम् ॥ १०६ ॥

The moment he drinks, he will be endowed with a divine body. He will become very strong. He will be sporting about with divine virgins until the dissolution of the Universe.

भिन्नदेहो वासुदेवं नीयते नात्र संशयः ।
यदा न रोचयन्त्येतास्ततो निर्गच्छते पुनः ॥ १०७ ॥

With a different body, he is taken to Śrī Vāsudeva, when these virgins do not appeal to him, he will come out of that place.

पट्टं शूलं च खड्गं च रोचनां च मणिं तथा ।
रसं रसायनं चैव पादुकांजनमेव च ॥ १०८ ॥

Through the grace of Śrī Narasiṁha the excellent sādhakas shall obtain a magic tablet, trident, sword and yellow pigment, jewel, mercury, elixir, and the collyrium and the sandals.

कृष्णांजलिं च सुभगे गुटिकां च मनःशिलाम् ।
मुंडलां चाक्षसूत्रं च षष्ठीं संजीवनीं तथा ॥ १०९ ॥

He shall grasp the Vidyās lores of Guṭkā magic pills Manaśśilā red arsenic, Kṛṣṇāñjali, Maṇḍalā, Akshasūtra string of rosary and the sixth sañjīvanī the life giver, that is, the lore of restoring a dead man to life.

सिद्धां विद्यां च शास्त्राणि गृहीत्वा साधकोत्तमः ।
ज्वलद्वह्निस्फुलिंगोर्मिवेष्टितं त्रिदशं हृदि ॥ ११० ॥

It is as though the Lord in the heart is enveloped by the blazing flames of the fire. Placed but once, it burns all sins originating from crores of births.

सकृन्न्यस्तं दहेत् सर्वं वृजिनं जन्मकोटिजम् ।
विषे न्यस्तं विषं हन्यात् कुष्ठं हन्यात् तनौ स्थितम् ॥ १११ ॥

Having mastered the mystic lore Siddha – Vidyā and śāstras scriptures, the lord of sādhakas if places in his heart the fire enveloped with flames, and burning sparks only once.

सुदेहभ्रूणहत्यादि कृत्वा दिव्येन शुद्ध्यति ।
महाग्रहगृहीतेषु ज्वलमानं विचिंतयेत् ॥ ११२ ॥

It burns down all of his sins and evils perpetrated in a crore of births. Placed in poison, it destroys poison; kept on the body; it dispels even leprosy.

रुदन्ति वै ततः शीघ्रं नश्येयुर्दारुणा ग्रहाः ।
बालानां कंठके बद्धा रक्षा भवति नित्यशः ॥ ११३ ॥

If one kills a foetus and commits similar sins and places that divine fire on his person, he is absolved of the sins by that divine fire. One should think of the blazing deity when overwhelmed by great evil planets. The evil and terrible planets begin to cry and they perish quickly.

गंडपिंडककृत्यानां नाशनं कुरुते ध्रुवम् ।
व्याधिघाते समिद्भिश्च धृतं क्षीरेण होमयेत् ॥ ११४ ॥

When the amulet is tied round the necks of children, it is a perpetual protection. It certainly destroys the evil spirits such as the Gaṇḍa, Piṇḍaka and Kṛtyas.

त्रिसंध्यं मासमेकं तु सर्वरोगान्विनाशयेत् ।
असाध्यं नास्य पश्यामि तत्त्वस्य सचराचरे ॥ ११५ ॥

In order to dispel ailments, the devotee should perform Homa with the sacrificial twigs, ghee and milk. If this is performed during the three sandhyās, that is, dawn, dusk and midday, for the period of a month, it will destroy all ailments. I do not find anything that is unachievable to this Tattwa, principle lore.

यां यां कामयते सिद्धिं तां तां प्राप्नोत्यपि ध्रुवम् ।
अष्टोत्तरशतं त्वेकं पूजयित्वा मृगाधिपम् ॥ ११६ ॥

By worshipping the lord of beasts alone for hundred and eight times, the devotee certainly attains all those sidhis whichever he may desire.

मृत्तिकां सप्त वल्मीके श्मशाने च चतुष्पथे ।
रक्तचंदनसंमिश्रां गवां क्षीरेण लेपयेत् ॥ ११७ ॥

In the ant-hill, in the cremation ground, and in the cross-roads, the devotee should smear the oil mixed with red sandal paste and cow's milk.

सिंहस्य प्रतिमां कृत्वा प्रमाणेन षडंगुलाम् ।
भूर्जपत्रे विशेषेण लिखेद्रोचनया तथा ॥ ११८ ॥

With this paste, he should make an idol of the lion six angulas in length; should then write the mantras on the leaf of Bhūrja with Rocana yellow pigment.

नरसिंहस्य कंठे तु बद्ध्वा चैव समंत्रवत् ।
जपेत् संख्याविहीनं तु पूजयित्वा जलाशये ॥ ११९ ॥

This leaf with Mantra should be tied to the idol of Śrī Narasiṁha. He should then perform the japa of the Mantra for unlimited number of times after worshipping it near a water reservoir.

यावन्मंत्रं तु जपति सप्ताहं संयतेन्द्रियः ।
जलाकीर्णा मुहूर्तेन जायते सर्वमेदिनी ॥ १२० ॥

By the time, the devotee with all his sense organs controlled, perform the japas for seven days, the whole Earth shall be showered with water. Within a Muhūrta, the Earth will be flooded with water.

अथवा शुद्धवृक्षाग्रे नरसिंहं तु पूजयेत् ।
जप्त्वा चाष्टशतं तत्त्वं वर्षं तद्विनिवारयेत् ॥ १२१ ॥

Alternately, the devotee should sit on the top of pure tree and worship Śrī Narasiṁha. By performing hundred and eight japas of the Tatwa – Narasiṁha Mantra, the devotee shall ward off that rain. After placing the idol in a cage, the excellent sādhaka shall whirl it within a muhūrta, a great violent gus of wind shall blow.

तमेव पिंजके बद्धा भ्रामयेत् साधकोत्तमः ।
महावातो मुहूर्तेन आगच्छेन्नात्र संशयः ॥ १२२ ॥

पुनश्च वारयन् सिक्तां सप्तजप्तेन वारिणा ।
अथ तां प्रतिमां द्वारे निखनेद्यस्य साधकः ॥ १२३ ॥

He can ward it off once again by sprinkling the idol with water charged with the Mantra seven times. If the aspirant were to put that idol under the ground at the threshold of anyone the whole of his family shall be exterminated. When it is taken out, it shall accord peace.

गोत्रोत्सादो भवेत्तस्य उद्धृते चैव शान्तिदः ।
तस्माद्वै ब्रह्मतनये पूजयेद्भक्तितः सदा ॥ १२४ ॥

Hence oh ! daughter of Brahmā, one shall always worship it with devotion. By visiting, eulogising, bowing to and worshipping Śrī Narahari, the Lord of beasts who has great prowess and who bestows all desired benefits.

मृगराजं महावीर्यं सर्वकामफलप्रदम् ।
दृष्ट्वा स्तुत्वा नमस्कृत्य संपूज्य नृहरिं शुभे ॥ १२५ ॥

Oh ! splendid woman, men obtain Kingdom, heavenly pleasure and liberation (from Saṁsāra) which is very difficult to get. By seeing Śrī Narasiṁha, a man shall achieve the desired benefits.

प्राप्नुवन्ति नरा राज्यं स्वर्गं मोक्षं च दुर्लभम् ।
नरसिंहं नरो दृष्ट्वा लभेदभिमतं फलम् ॥ १२६ ॥

Oh Splendid woman men obtain kingdom, hevenly pleasure, and libaration from Samsāra which is very difficult to get. By seeing Śrī Narasimha, a man shall achieve the desired benifits.

विमुक्तः सर्वपापेभ्यो विष्णुलोकं च गच्छति ।
सकृद् दृष्ट्वा तु तं देवं भक्त्या सिंहवपुर्धरम् ॥ १२७ ॥

He shall be liberated from all sins. He shall go to the world of Śrī Viṣṇu. By visiting that Lord having the leonine body, with great devotions even for once,

मुच्यते पातकैः सर्वैः कायवाक्चित्तसंभवैः ।
संग्रामे संकटे दुर्गे चोरव्याघ्रादिपीडिते ॥ १२८ ॥

the devotee is liberated from all sins, whether physical, verbal or mental in origin.

A man shall necessarily remember that Lord in the following circumstances.

कांतारे प्राणसंदेहे विषवह्निजलेषु च ।
राजादिभीषु संग्रामे ग्रहरोगादिपीडिते ॥ १२९ ॥

When there is a war; when there is any difficulty; when in misery; when afflicted by thieves, tigers etc., in the forest, when there is doubt for the safety of life, when oppressed by poison fire or water,

स्मृत्वा तं यो हि पुरुषः संकटैर्विप्रमुच्यते ।
सूर्योदये यथा नाशे तमोऽभ्येति महत्तरम् ॥ १३० ॥

when there is fear from the King etc., during the day of battle, when one is afflicted by evil planets ailments etc., By remembering the lord, the man is liberated from difficulties.

तथा संदर्शने तस्य विनाशो यान्त्युपद्रवाः ।
गुटिकां जनपाताले पादलेपरसायनम् ॥ १३१ ॥

Just as dense darkness perishes at the rise of the Sun, so also all torments perish when the Lord is visited. When Narasiṁha is delighted, the devotee achieves the Guṭikās – mystic pills.

नरसिंहे प्रसन्ने तु प्राप्नोत्यन्यांश्च वांछितान् ।
यान् यान् कामानभिध्यायन् भजेत नृहरिं नरः ॥ १३२ ॥

Āñjana – magical collyrium, the Pādalepa ungument for the foot and the elixir of life, enabling one to go anywhere.

तांस्तान् कामानवाप्नोति नरो नास्त्यत्र संशयः ॥ १३३ ॥

He achieves other desired benefits too. If a man worships Narahari meditating on the other desired results, he shall undoubtedly attain those objects".

इति श्रीबृहन्नारदीयपुराणोत्तरभागे मोहिनीवसुसंवादे **पुरुषोत्तम***माहात्म्ये*
पञ्चपञ्चाशत्तमोऽध्यायः ॥

Thus ends the 55th Adhyāya of Nārada Purāṇa -
Uttara Bhāga relating to ***Purușottama Māhātmya***
in connection with Mohini & Vasu's dialogue.

Oṁ Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीबृहन्नारदीयपुराणम्

उत्तरभागे श्रीपुरुषोत्तममाहात्म्यम्

Śrī Bṛhan Nāradīya Purāṇam

Uttara Bhāga - Mahimās of Śrī Puruṣottama

षट्पञ्चाशत्तमोऽध्यायः – Adhyāya 56

Ślokas 1 to 68

वसुरुवाच— Vasu said :

अन्यच्छृणु महाभागे तस्मिञ्छ्रीपुरुषोत्तमे ।
तीर्थव्रजं महत्पुण्यं दर्शनात् पापनाशनम् ॥ १ ॥

Oh ! blessed woman, listen to another group of tīrtha in the holy centre of **Puruṣottama**. It is highly meritorious. By the mere sight, it destroys sins.

अनंताख्यं वासुदेवं दृष्ट्वा भक्त्या प्रणम्य च ।
सर्वपापविनिर्मुक्तो नरो याति परां पदम् ॥ २ ॥

By visiting Vāsudeva termed Ananta with devotion and by bowing down to him, a man shall be liberated from all sins. He shall attain the greatest region namely Vaikuṇṭḥa.

श्वेतगंगा नरः स्नात्वा यः पश्येच्छ्वेतमाधवम् ।
मत्स्याख्यं माधवं चैव श्वेतद्वीपं स गच्छति ॥ ३ ॥

By taking bath in the Śweta Gaṅgā (is a pool on the way to the sea from Jagannātha temple). The two Mādhava shrines Matsya and Śweta are near it) and by visiting Śweta Mādhava as well as Matsya-Mādhava the devotee goes to Śweta dwīpa. (the abode of Nārāyaṇa).

तुषारप्रतिमं शुद्धं शंखचक्रगदाधरम् ।
सर्वलक्षणसंयुक्तं पुंडरीकायतेक्षणम् ॥ ४ ॥

Śrī Viṣṇu's devotees of great concentration and purity shall attain heaven by visiting the pure deity which resembles snow in complexion.

श्रीवत्सवक्षसा युक्तं सुप्रसन्नं चतुर्भुजम् ।
वनमालावृतोरस्कं मुकुटांगदधारिणम् ॥ ५ ॥

Who bears conch, discus and iron club, who is endowed with all auspicious characteristics, whose chest has the mark of Śrīvatsa, who is delighted, who has four arms, whose chest is covered with

पीतवस्त्रं सुपीनांसं कुंडलाभ्यामलंकृतम् ।
कुशाग्रेणापि राजेंद्र श्वेतगांगेयमेव च ॥ ६ ॥

garlands of sylvan flowers, who wears coronet and armlets, whose garments are yellow in colour; whose shoulders are plum and who is bedecked in ear rings. By touching the leading King,

स्पृष्ट्वा स्वर्गं गमिष्यन्ति विष्णुभक्ताः समाहिताः ।
यस्त्विमां प्रतिमां पश्येत् माधवाख्यां शशिप्रभाम् ॥ ७ ॥

Śweta Gāṅgeya – God Śweta Mādhava, even with the tip of a Kuśa grass, they go to heaven. He who sees this idol of lusture called Mādhava,

शंखगोक्षीरसंकाशामशेषाघविनाशिनीम् ।
तां प्रणम्य सकृद्भक्त्या पुंडरीकनिभेक्षणाम् ॥ ८ ॥

that resembles conch and cow's milk and that destroys all sins, he who bows to that idol with eyes resembling like lotuses even but once,

विहाय सर्वकामान् वै विष्णुलोके महीयते ।
मन्वंतराणि तत्रैव देवकन्याभिरावृतः ॥ ९ ॥

with devotion and eschewing worldly desires is honoured in the world of Śrī Viṣṇu. For many manvantaras, he enjoys extensive pleasures as he pleases.

गीयमानश्च गंधर्वैः सिद्धविद्याधरार्चितः ।
भुनक्ति विपुलान् भोगान् यथेष्टं दैवतैः सह ॥ १० ॥

This he enjoys along with the devatās, surrounded by divine virgins. Also sung by the Gandharvas in praise and worshipped by Siddhas and Vidyādharas.

च्युतस्तस्मादिहागत्य मानुष्ये ब्राह्मणो भवेत् ।
वेदवेदांगविद् धीमान् भोगवांश्चिरजीवितः ॥ ११ ॥

Falling off from there, he comes to the mortal world and then he is born as a brāhmaṇa knowing the Vedas and the vedāṅgas. He will be intelligent, long lived and enjoying worldly pleasures.

गजाश्वरथयानाढ्यो धनधान्यवृतः शुचिः ।
रूपवान् बहुभाग्यश्च पुत्रपौत्रसमन्वितः ॥ १२ ॥

He will be richly endowed with elephants, horses, chariots and other vehicles.

He will be pure and blessed with wealth and food grains. He shall be handsome and very fortunate. He will have sons and grandsons.

पुरुषोत्तमं पुनः प्राप्य वटमूलेऽथ सागरे ।
त्यत्त्वा देहं हरिं स्मृत्वा ततः शांतं पदं व्रजेत् ॥ १३ ॥

He goes again unto "**Puruṣottama**" on the sea shore at the root of the holy banyan tree. After abandoning the body and remembering Śrī Hari, he shall go to the region of calmness and peace – Moksha.

श्वेतमाधवमालोक्य समीपे मत्स्यमाधवम् ।
एकार्णवे जले पूर्वं रूपं रोहितमास्थितः ॥ १४ ॥

By visiting Śweta-Mādhava and Matsya-Mādhava near Him and by bowing down to Him, with purity, the devotee should leave off all distressing features.

वेदानां हरणार्थाय रसातलतले स्थितः ।
चिंतयित्वा क्षितिं मत्स्यं तस्मिन्स्थाने व्यवस्थितम् ॥ १५ ॥

When formerly the whole Universe was vast sheet of water, the Lord had at the outset assumed the form of a Fish of the Rohita type. It was to redeem the Vedas from the demon who had stolen them

आधाय तरुणं रूपं माधवं मत्स्यमाधवम् ।
प्रणम्य प्रयतो भूत्वा सर्वान् कष्टान् विमुंचति ॥ १६ ॥

that the Lord thus stationed Himself on the surface of Rasātala. Thinking about the Earth, the Fish established itself there. Then the Matsya – Fish assumed the form of a youth. That is Matsya-Mādhava.

प्रयाति परमं स्थानं यत्र देवो हरिः स्वयम् ।
काले पुनरिहायातो राजा स्यात् पृथिवीतले ॥ १७ ॥

He goes to that highly excellent place where Lord Śrī Hari is present Himself. In due course of time, he comes down here and shall be the King on the surface of the Earth.

मत्स्यमाधवमासाद्य दुराधर्षो भवेन्नरः ।
दाता भोक्ता भवेद्योद्धा वैष्णवः सत्यसंगरः ॥ १८ ॥

By resorting to Matsya-Mādhava a man will be invincible. He will be a liberal donor. He will be an enjoyer of pleasures, a warrior, a devotee of Śrī Viṣṇu and true to his word.

योगं प्राप्य हरेः पश्चात्ततो मोक्षमवाप्नुयात् ।
मत्स्यमाधवमाहात्म्यं मया ते परिकीर्तितम् ॥ १९ ॥

Afterwards, by being enlightened in the yoga leading to Śrī Hari, he shall attain liberation. The greatness of Matsya-Mādhava has been recounted by me to you.

यं दृष्ट्वा ब्रह्मतनये सर्वान् कामानवाप्नुयात् ।
मार्जनं तत्र वक्ष्यामि मार्कंडेयह्रदे शुभे ॥ २० ॥

On seeing Him, the daughter of Brahmā, the devotee shall attain all desires. I shall now describe the rite of Mārjana in the sacred and auspicious pool of water called "Mārkaṇḍeya hrada".

भक्त्या तु तन्मना भूत्वा पुराणं पुण्यमुक्तिदम् ।
मार्कंडेयह्रदे स्नानं सर्वकालं प्रशस्यते ॥ २१ ॥

The ablution in the Mārkaṇḍeya hrada at all times is praised. It is an ancient rite to plunge into it with a single-minded devotion.

चतुर्दश्यां विशेषेण सर्वपापप्रणाशनम् ।
तद्वत् स्नानं समुद्रस्य सर्वकालं प्रशस्यते ॥ २२ ॥

Particularly on the Caturdaśi day, the ablusion destructive of all sins. Similarly, the ablution in the ocean at all times is praised.

पौर्णमास्यां विशेषेण हयमेधफलं लभेत् ।
पूर्णिमा ज्येष्ठमासस्य ज्येष्ठा ऋक्षं यदा भवेत् ॥ २३ ॥

Particularly, on the Full Moon day, the ablution in the ocean, makes one attain the benefit of a Horse-sacrifice. On the Full Moon day, in the month of Jyeṣṭha,

तदा गच्छेद्विशेषेण तीर्थराजं परं शुभम् ।
कायवाङ्मनसैः शुद्धसद्भावोऽनन्यमानसः ॥ २४ ॥

when the constellation is also Jyeṣṭha, the devotee shall particularly visit that King of holy centres which is exceedingly splendid. He should also have pure and holy sātwic feelings physically, verbally and mentally.

सर्वद्वन्द्वविनिर्मुक्तो वीतरागो विमत्सरः ।
कल्पवृक्षं वटं रम्यं यत्र साक्षाज्जनार्दनः ॥ २५ ॥

His mind should not be directed towards anything else. He should be liberated from all mutually clashing opposites. He should be devoid of passions and malicious rivalry. He should circumambulate the beautiful Kalpa-tree, the banyan tree, where Śrī Janārdana Himself abides.

प्रदक्षिणं प्रकुर्वीत त्रीन् वारान् सुसमाहितः ।
दृष्ट्वा नश्यति यत्पापं सप्तजन्मसमुद्भवम् ॥ २६ ॥

With great concentration, he should circumambulate in three times. On seeing it, the sin originating from 7 births perishes.

पुण्यं प्राप्नोति विपुलं गतिमिष्टां च मोहिनि ।
तस्य नामानि वक्ष्यामि सप्रमाणं युगे युगे ॥ २७ ॥

Oh ! Mohini, he attains an extensive merit and his desired goal. I shall mention to you its names in the different yugas.

वटं वटेश्वरं शांतं पुराणपुरुषं विदुः ।
वटस्यैतानि नामानि कीर्तितानि कृतादिषु ॥ २८ ॥

The names of the banyan tree in the Kṛtayuga and other yugas have been glorified as follows. they know them as Vaṭa, Vaṭeśwara, Śānta and Purāṇa-Puruṣa.

योजनं पादहीनं च योजनार्धं तदर्धकम् ।
प्रमाणं कल्पवृक्षस्य कृतादिषु यथाक्रमम् ॥ २९ ॥

In the Kṛta and other yugas, the girth of the banyan tree has been respectively one yojana, three fourths of a yojana, half a yojana and one fourth of a yojana.

पूर्वोक्तेन तु मंत्रेण नमस्कृत्वा च तं वटम् ।
दक्षिणाभिमुखो गच्छेद् धन्वंतरशतत्रयम् ॥ ३० ॥

After bowing down to the banyan tree, repeating the Mantra mentioned above, the devotee go to the south, a distance of three hundred dhanus bows or twelve hundred hastas or cubits.

यत्रासौ दृश्यते चिह्नं स्वर्गद्वारं मनोरमम् ।
सागरान्तः समाकृष्टं काष्ठं सर्वगुणान्वितम् ॥ ३१ ॥

It is the place, where the sign, the beautiful portals of heaven, become visible within the ocean, a lots of wood equipped with all auspicious attributes has been drawn.

प्रणिपत्य ततस्तिष्ठेत् परिपूज्य ततः पुनः ।
मुच्यते सर्वपापौघैस्तथा पापग्रहादिभिः ॥ ३२ ॥

He should bow down to it, worship it. Then stand by. He shall then be liberated from all the multitudes of sins, effects of evil-planets and other inauspicious things.

उग्रसेनः पुरा दृष्ट्वा स्वर्गद्वारेण सागरम् ।
गत्वाऽचम्य शुचिस्तत्र ध्यात्वा नारायणं परम् ॥ ३३ ॥

Formerly, Ugrasena looked at the ocean through heavenly portals. He went there with purity of word, mind and deed, he meditated on the supreme Śrīman Nārāyaṇa and performed the ācamana rite.

न्यसेदष्टाक्षरं मंत्रं पश्चाद्धस्तशरीरयोः ।
ॐ नमो नारायणायेति यं वदन्ति मनीषिणः ॥ ३४ ॥

Thereafter, the devotee should fix the eight-syllabled Mantra on the hand as well as on the body. The Mantra is what learned utter as "Oṁ Namo Nārāyaṇāya".

किं कार्यं बहुभिर्मन्त्रैर्मनोविभवकारकैः ।
नमो नारायणायेति मन्त्रः सर्वार्थसाधकः ॥ ३५ ॥

What purpose is served by many mantras causing the richness of the mind ? The Mantra "Namo Nārāyaṇāya" is that which achieves all objects.

आपो नरस्य सूनुत्वान्नारा इति ह कीर्तिताः ।
विष्णोस्तास्त्वालयं पूर्वं तेन नारायणः स्मृतः ॥ ३६ ॥

Āpaḥ (waters) are glorified as Nārā, since they are the offsprings of Narā (Man). They were the former abode of Śrī Viṣṇu. Hence Śrī Viṣṇu is remembered as "Nārāyaṇa".

नारायणपरा वेदा नारायणपरा द्विजाः ।
नारायणपरं ज्ञानं नारायणपरा क्रिया ॥ ३७ ॥

The Vedas are devoted to Nārāyaṇa. The Brāhmaṇas are devoted to Śrīman Nārāyaṇa charitable gift is concerned with Nārāyaṇa; holy rites are related to Śrī Nārāyaṇa.

नारायणपरो धर्मो नारायणपरं तपः ।
नारायणपरं दानं नारायणपरं व्रतम् ॥ ३८ ॥

Dharma – virtue is concerned with Nārāyaṇa. The penance is connected with Nārāyaṇa, charitable gift is concerned with Nārāyaṇa, holy rites are related to Nārāyaṇa.

नारायणपरा लोका नारायणपराः सुराः ।
नारायणपरं नित्यं नारायणपरं पदम् ॥ ३९ ॥

The worlds one concerned with Nārāyaṇa the devatās are devoted to Nārāyaṇa. The nitya rites routine holy rituals are related to Nārāyaṇa. The region to be reached is concerned with Nārāyaṇa.

नारायणपरा पृथ्वी नारायणपरं जलम् ।
नारायणपरो वह्निर्नारायणपरं नभः ॥ ४० ॥

All the elements are connected with Nārāyaṇa, such as the Earth is devoted to Nārāyaṇa; the water is related to Nārāyaṇa; the fire element is concerned with Nārāyaṇa, the firment is devoted to Nārāyaṇa.

नारायणपरो वायुर्नारायणपरं मनः ।
अहंकारश्च बुद्धिश्च उभे नारायणात्मके ॥ ४१ ॥

The Vāyu – wind god is devoted to Nārāyaṇa; the mind is concerned with Nārāyaṇa; the Ahaṅkāra – Ego and the Buddhi – intellect both of these are of the nature of Nārāyaṇa.

भूतं भव्यं भविष्यच्च यत्किंचिज्जीवसंज्ञितम् ।
स्थूलं सूक्ष्मं परं चैव सर्वं नारायणात्मकम् ॥ ४२ ॥

The things of the past, present and future, whatever is termed as Jīva (living individual), the gross, the subtle and the huge, everything is of the nature of Nārāyaṇa.

नारायणात्परं किंचिन्नेह पश्यामि मोहिनि ।
तेन व्याप्तमिदं सर्वं दृश्यादृश्यं चराचरम् ॥ ४३ ॥

Oh ! Mohini, I do not see anything here different than Nārāyaṇa; this world consisting of the visible and the invisible, the mobile, and immobile beings is pervaded by Him.

आपो ह्यायतनं विष्णोः स चासावम्भसांपतिः ।
तस्मादप्सु स इत्येवं नारायणमघापहम् ॥ ४४ ॥

Waters constitute the abode of Śrī Viṣṇu, the ocean is the Lord of waters. Hence, He is in the waters. Particularly, at the time of ablution, the devotee should worship Śrī Nārāyaṇa the dispeller of sins.

स्नानकाले विशेषेण चोपस्थाय जले शुचिः ।
स्मरेन्नारायणं ध्यायेद् हस्ते काये च विन्यसेत् ॥ ४५ ॥

He should remember Śrī Nārāyaṇa and meditate on Him. He should then perform the Nyāsa rite on the hand and on the body.

ॐकारं वामकट्यां तु नाकारं दक्षिणे तथा ।
राकारं नाभिदेशे तु यकारं वामबाहुके ॥ ४६ ॥

He should fix the syllable Oṁ on the left hip, the syllable 'Nā' on the right hip, the syllable 'Rā' in the umbilical region 'Ya' as the left arm

णाकारं दक्षिणे न्यस्य यकारं मूर्ध्नि विन्यसेत् ।
अधश्चोर्ध्वं च हृदये पार्श्वतः पृष्ठतोऽग्रतः ॥ ४७ ॥

and the syallable 'Na' as the right arm. He should fix the syllables 'ya' on the head and then fix beneath, above side ways, in the heart behind end in front.

ध्यात्वा नारायणं पश्चादारभेत् कवचं बुधः ।
पूर्वे मां पातु गोविंदो दक्षिणे मधुसूदनः ॥ ४८ ॥

The learned devotee should meditate on Śrī Nārāyaṇa and thereafter begin the Kavaca – protective Mantras of mystic syllables.

पश्चिमे श्रीधरो देवः केशवस्तु तथोत्तरे ।
पातु विष्णुस्तथाग्नेये नैर्ऋते माधवोऽव्ययः ॥ ४९ ॥

In the East of me may **Govinda** protect, may **Madhusūdana** protect me in the south; may Lord **Śrīdhara** protect me in the west, may **Keśava** protect me in the north, may **Viṣṇu** protect me in the south-East,

वायव्ये तु हृषीकेशस्तथेशाने च वामनः ।
भूतले पातु वाराहस्तथोऽर्ध्वे च त्रिविक्रमः ॥ ५० ॥

May the unchanging **Mādhava** protect me in the south west, may **Hṛṣīkeśa** protect me in the north west; May **Vāmana** protect me in the north-east, may the **Varāha** protect me in the Earth, and may **Trivikrama** protect me in the upward direction.

कृत्वैवं कवचं पश्चादात्मानं चिंतयेत्ततः ।
अहं नारायणो देवः शंखचक्रगदाधरः ॥ ५१ ॥

After assigning the Kavaca to various parts thus, the devotee should contemplate about himself thus – Lord Nārāyaṇa, the wielder of the conch, discus and iron club, is supreme.

एवं ध्यात्वा तदात्मानमिमं मन्त्रमुदीरयेत् ।
“त्वमग्निर्द्विपदां नाथ रेतोधाः कामदीपनः ॥ ५२ ॥

प्रधानः सर्वभूतानां जीवानां प्रभुरव्ययः ।
अमृतस्यारणिस्त्वं हि देवयोनिरपांपते ॥ ५३ ॥

After meditating on the Ātman thus, the devotee should repeat the Mantra “You are the fire God, oh ! Lord of bipeds, You are the discharger of the vīrya; You are the igniter of love's fire. You are the chief of all living beings and individual souls,

वृजिनं हर मे सर्वं तीर्थराज नमोऽस्तु ते” ।
एवमुच्चार्य विधिवत् ततः स्नानं समाचरेत् ॥ ५४ ॥

you are the unchanging lord; You are the Arani of the Nector; oh ! Lord of waters, You are the source of origin of the devas; dispel my sins; oh ! King of tīrthas, obeisance be to you. After uttering thus only, he should perform the rite of ablution according to injunctions.

अन्यथा ब्रह्मतनये स्नानं तत्र न शस्यते ।
कृत्वा चाब्दैवतैर्मन्त्रैरभिषेकं च मार्जनम् ॥ ५५ ॥

Otherwise, oh ! daughter of Brahmā, the bath there is not commended. The devotee should perform the rite of ablution and Mārjana sprinkling within water with those Mantras the deities of which are the waters.

अन्तर्जले जपन् पश्चात् त्रिरावृत्त्याघमर्षणम् ।
हयमेधो यथा देवि सर्वपापहरः क्रतुः ॥ ५६ ॥

Then she should repeat the Mantra of Aghamarṣaṇa. Oh ! gentle woman, just as the Horse-sacrifice is a yajña that dispels sins,

तथाघमर्षणं चात्र सूक्तं सर्वाघमर्षणम् ।
उत्तीर्य वाससी धौते निर्मले परिधाय च ॥ ५७ ॥

So also the hymn of Aghamarṣaṇa dispels all sins. He should then come out of water and wear clean washed clothes.

प्राणानायम्य चाचम्य संध्यां चोपास्य भास्करम् ।
उपातिष्ठेत्ततश्चोर्ध्वं क्षिप्त्वा पुष्पजलाञ्जलिम् ॥ ५८ ॥

He should then restrain his breathe, perform ācamana rite and worship the Sun by way of Sandhyā. He should then offer in the upward direction a handfull of water and flowers.

उपस्थायोर्ध्वबाहुश्च तल्लिंगैर्भास्करं ततः ।
गायत्रीं पावनीं देवीं जपेदष्टोत्तरं शतम् ॥ ५९ ॥

With the arms raised up, he should worship the Sun by means of the Mantras his symbols. Thereafter, he should repeat the holy and divine Gāyatrī Mantra hundred and eight times.

अन्यांश्च सौरमन्त्रा हि जप्त्वा तिष्ठन् समाहितः ।
कृत्वा प्रदक्षिणं सूर्यं नमस्कृत्योपविश्य च ॥ ६० ॥

Standing there with concentration, he should repeat other mantras also pertaining to the Sun. He should then circumambulate and bow to the Sun and be seated.

स्वाध्यायं प्राङ्मुखः कृत्वा तर्पयेद्देवमानवान् ।
ऋषीन् पितृन् हि स्वीयांश्च विधिवन्नामगोत्रवित् ॥ ६१ ॥

He should then face the East and recite Veda Mantras as Swādhyāya. Then the Tarpaṇa rite of the devatās, human beings, sages and the Pitṛs of his own family,

तोयेन तिलमिश्रेण विधिवत् सुसमाहितः ।
श्राद्धे हवनकाले च पाणिनैकेन निर्वपेत् ॥ ६२ ॥

should be duly performed by the devotee who is the knower of names and Gotra. He should perform the Tarpaṇa rite with water mixed with sesame seeds, according to prescribed injunction, and with concentration of mind.

तर्पणे तूभयं कुर्यादेष एव विधिः सदा ।
अन्वारब्धेन सव्येन पाणिना दक्षिणेन तु ॥ ६३ ॥

During śrāddha and the Havana oblations to fire rites and devotee should perform the same with a single hand. The rite of tarpaṇa shall be performed with both the hands.

तृप्यतामिति सुव्यक्तं नामगोत्रेण वाग्यतः ।
कायस्थैर्यस्तिलैर्मोहात् करोति पितृतर्पणम् ॥ ६४ ॥

This is the standing injunction. He should perform the rite with the right hand supported by the left. "May they be satiated". He shall utter these words clearly uttering the name and the Gotra but silently otherwise.

तर्पितास्तेन पितरस्त्वङ्मांसरुधिरास्थिभिः ।
जले स्थित्वा स्थले दत्तं स्थले स्थित्वा जलेऽर्पितम् ॥ ६५ ॥

If anyone out of delusion performs the Tarpaṇa rite for the pitṛs, by means of gingelly seeds clinging to the body, it is as though the Tarpaṇa rite has been performed by means of skin, flesh, blood and bones.

नोपतिष्ठति तत्तोयं यद्भूम्यां न प्रदीयते ।
पितृणामक्षयं स्थानं मही दत्ता विरञ्चिना ॥ ६६ ॥

The water libation will not reach the pitṛs, if the devotee stands in water and offers on to the ground or if he stands on the ground and offers it into the water. The water should be offered standing on the ground and on to the ground. What is not offered on the ground does not reach the pitṛs. The Earth has been given by Brahmā as the imperishable eternal place of the pitṛs. Hence the libation should be given only there, by the person who wishes for the pleasure of the pitṛs.

तस्मात् तत्रैव दातव्यं पितृणां प्रीतिमिच्छता ।
भूमिस्तेन समुत्पन्ना भूम्यां चैव तु संस्थितम् ॥ ६७ ॥

The Earth is born out of water; the water is present therein and get dissolved in the Earth. Hence one should offer water on the ground.

भूम्यां चैव लयं यान्ति भूमौ दद्यात् ततो जलम् ।
आस्तीर्य च कुशान् साग्रानावाह्य स्वस्वमन्त्रतः ।
प्राचीनाग्रेषु वै देवान् याम्याग्रेषु तथा पितृन् ॥ ६८ ॥

He should spread the Kuśa grass on the ground and invoke the pitṛs or the devas by their respective Mantras. In respect of the devas, the tips of the Kuśa grass shall be towards the East, and in the case of the pitṛs – Manas they shall be towards the south.

इति श्रीबृहन्नारदीयपुराणोत्तरभागे मोहिनीवसुसंवादे पुरुषोत्तममाहात्म्ये
षट्पञ्चाशत्तमोऽध्यायः ॥

Thus ends the 56th Adhyāya of Nārada Purāṇa - Uttara Bhāga relating to **Puruṣottama Māhātmya** dealing with **"Greatness of Śrī Puruṣottama".**

Oṁ Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीबृहन्नारदीयपुराणम्

उत्तरभागे श्रीपुरुषोत्तममाहात्म्यम्

Śrī Bṛhan Nāradīya Purāṇam

Uttara Bhāga - Mahimās of Śrī Puruṣottama

सप्तपञ्चाशत्तमोऽध्यायः – Adhyāya 57

Ślokas 1 to 58

वसुरुवाच— Vasu said :

देवान् ऋषीन् पितॄंश्चान्यान् संतर्प्याचम्य वाग्यतः ।
हस्तमात्रं चतुष्कोणं चतुर्द्वारं सुशोभनम् ॥ १ ॥

After performing the rite of Tarpaṇa to gods, sages, pitṛs and others, the pilgrim should silently perform ācamana – religious sipping of water. Oh ! daughter of Brahmā, he should draw a square of the side of a Hasta (a cubit of about 18 inches).

पुरं विलिख्य विधिजे तीरे तस्य महोदधेः ।
मध्ये तत्र लिखेत् पद्ममष्टपत्रं सकर्णिकम् ॥ २ ॥

It should be beautiful and should have four entrances. It represents the city of **Puruṣottama** on the shore of the great ocean. In its middle, he should draw the mystic diagram of a lotus with 8 petals

एवं मंडलमालिख्य पूजयेत् तत्र मोहिनि ।
अष्टाक्षरविधानेन नारायणमजं विभुम् ॥ ३ ॥

and the pericarp. Oh ! Mohini, he should draw the mystic diagram and worship in it, Lord Nārāyaṇa, who is the unborn eternal deity, in accordance with the same injunctions as in the case of eight syallabed Mantra.

अथ ते संप्रवक्ष्यामि कायशोधनमुत्तमम् ।
क्षकारं हृदये चिंत्यं रक्तं रेफसमन्वितम् ॥ ४ ॥

Henceforth, I shall explain fully to you the excellent mode of purification of the physical body. The syllable Kṣa (क्ष) in the company of the syllable 'Ra' is red and should be thought of in the heart.

ज्वलंतं त्रिशिखं चैव दहंतं पापसंचयम् ।
चंद्रमंडलमध्यस्थमेकारं मूर्ध्नि चिंतयेत् ॥ ५ ॥

On his head, he should think of the syllable 'E' as stationed in the middle of the dice of the Moon and having three blazing 'Śikhās' burning down the heaps of the sins of the world.

शुक्लवर्णं प्रवर्षन्तममृतं प्लावयन् महीम् ।
एवं निर्धूतपापस्तु दिव्यदेहस्ततो भवेत् ॥ ६ ॥

It is white in colour and it showers nectar flooding the Earth. The devotee who has shaken off sins, thus shall thereafter become one with a divine body.

अष्टाक्षरं ततो मंत्रं न्यसेद्देहात्मनोर्बुधः ।
वामपादं समारभ्य क्रमशश्चैव विन्यसेत् ॥ ७ ॥

The learned devotee, should then fix the eight syllabled Mantra in the body as well as in the Ātman. He should fix it beginning with the left foot and proceed gradually.

पंचांगं वैष्णवं चैव चतुर्व्यूहं तथैव च ।
करशुद्धिं प्रकुर्वीत मूलमंत्रेण साधकः ॥ ८ ॥

With the Mūla Mantra, the aspirant should perform the rite of purification of the hand. The nyāsa rite shall have five subsidiary limbs and four manifestations of Śrī Viṣṇu.

एकैकं चैव वर्णं तु अंगुलीषु पृथक् पृथक् ।
ॐकारं पृथिवी शुक्लं वामपादे तु विन्यसेत् ॥ ९ ॥

He should fix each of the syllables separately on the fingers. The syllable 'Oṁ' is the Earth. He should fix it on the left foot. It is white in colour.

नकारस्तु भुवः श्यामो दक्षिणे तु व्यवस्थितः ।
मोकारं कालमेवाहुर्वामकट्यां निधापयेत् ॥ १० ॥

The syllable 'Nā' is dark coloured. It is the Bhuvaḥ – the world. It is fixed on the right foot. They call the syllable 'ma' as Kāla – time alone. It must be fixed in the left hip.

नाकारं पूर्वबीजं तु दक्षिणस्यां व्यवस्थितम् ।
राकारस्तेज इत्याहुर्नाभिदेशे व्यवस्थितः ॥ ११ ॥

The syllable 'Nā' which is the previous seed is established in the southern right side. They call rā the refulgence – the fire element and it is stabilised in the umbilical region.

वायव्योऽयं यकारस्तु वामस्कंधे समाश्रितः ।
णाकारः सर्वदा ज्ञेयो दक्षिणांसे व्यवस्थितः ॥ १२ ॥

The syllable 'Ya' is of gaseous nature and it has resorted to the left shoulder. The syllable Nā' shall always be known to have been stabilised in the right shoulder.

यकारोऽयं शिरस्थश्च यत्र लोका व्यवस्थिताः ।
ॐकारं हृदये न्यस्य विकारं वा शिरस्यथ ॥ १३ ॥

The syllable 'Ya' is stationed on the head; where the worlds are also stabilised. After fixing Ȯṁkāra in the heart, the syllable 'vi' on the head;

ष्णकारं वै शिखायां तु वैकारं कवचे न्यसेत् ।
नकारं नेत्रयोस्तु स्यान्मकारं चास्त्रमीरितम् ॥ १४ ॥

the syllable 'ṣṇa' on the tuft and the syllable 've' in the Kavaca – coat of mail. He shall fix 'na' in the eyes. The syllable 'maḥ' is said to be the 'Astra' – miraculous weapon.

ललाटे वासुदेवस्तु शुक्लवर्णः समास्थितः ।
रक्तः संकर्षणश्चैव मुखे वह्न्यकसन्निभः ॥ १५ ॥

The deity Vāsudeva is of white colour. It is fixed in the forehead. The deity Saṅkarṣaṇa is red. He is stationed on the forehead. The deity Saṅkarṣaṇa is red. He is fixed in the mouth. He resembles the fire and the Sun.

प्रद्युम्नो हृदये पीतोऽनिरुद्धो मेहने स्थितः ।
सर्वांगे सर्वशक्तिश्च चतुर्व्यूहार्चितो हरिः ॥ १६ ॥

The manifestation called 'Pradyumna' is yellow in colour and is assigned in the heart and the Vyūha – manifestation known as 'Aniruddha' is stationed at the sex-organ. Hari thus pervades all limbs. The Almighty one is worshipped thus in his four fold manifestation – vyūhas.

ममाग्रेऽवस्थितो विष्णुः पृष्ठतश्चापि केशवः ।
गोविंदो दक्षिणे पार्श्वे वामे तु मधुसूदनः ॥ १७ ॥

Viṣṇu is present in front of me. **Keśava** abides behind me. **Govinda** is present on the right side. **Madhusūdana** is present on the left side.

उपरिष्टात्तु वैकुंठो वाराहः पृथिवीतले ।
अवांतरदिशो यास्तु तासु सर्वासु माधवः ॥ १८ ॥

Vaikuṇṭha is present above, and **Varāha** (the divine Boar) on the ground. **Mādhava** is present in all those intermediate quarters between the main directions.

गच्छतस्तिष्ठतो वापि जाग्रतः स्वपतोऽपि वा ।
नरसिंहकृता गुप्तिर्वासुदेवमयो ह्यहम् ॥ १९ ॥

By protection is effected by **Narasiṁha** whether I go or stay, whether I keep awake or am sleep. I am in mind with Śrī Vāsudeva.

एवं विष्णुमयो भूत्वा ततः कर्म समारभेत् ।
यथा देहे तथा देवे सर्वतत्त्वानि योजयेत् ॥ २० ॥

After becoming identical with Viṣṇu thus, the devotee should begin the rite. **(identical means totally dedicated and have full dhyāna of Viṣṇu).** He should combine all the principles with the Deva just as is done in the case of the physical body.

फकारांतं समुद्दिष्टं सर्वविघ्नहरं शुभम् ।
तत्रार्कचंद्रवह्नीनां मंडलानि विचिंतयेत् ॥ २१ ॥

That which ends with the syllable 'pha' is cited to be auspicious and destructive of all obstacles. He shall think of the spheres of the Sun, Moon and Fire.

पद्ममध्ये न्यसेद्विष्णुं भुवनस्यांतरस्य तु ।
ततो विचिंत्य हृदये प्रणवं ज्योतिरुत्तमम् ॥ २२ ॥

In the middle of the Lotus of the internal side of the cosmos, the devotee shall be Viṣṇu. Thereafter, he should mentally think of the excitement lusture, Praṇava (Oṁ) seated in the pericarp.

कर्णिकायां समासीनं ज्योतिरूपं सनातनम् ।
अष्टाक्षरं ततो मंत्रं न्यसेच्चैव यथाक्रमम् ॥ २३ ॥

Here eternal being of the form of brilliance. Thereafter, he should perform the Nyāsa rite of the eight syllabled Mantra in due order.

तेन व्यस्तसमस्तेन पूजनं परमं स्मृतम् ।
द्वादशाक्षरमंत्रेण यजेद्देवं सनातनम् ॥ २४ ॥

(Nyāsa is the assignment of the various parts of the body to different deities) accompanied with particular Mantra. The worship by means of that mantra in the state of analysis and synthesis (vyasta – samasta) is remembered to be great; He should then worship the eternal lord by means of the twelve syllabled Mantra.

ततोऽवधार्य हृदये कर्णिकायां बहिर्न्यसेत् ।
चतुर्भुजं महासत्त्वं सूर्यकोटिसमप्रभम् ॥ २५ ॥

He should then retain in the heart the immence being with four arms and lusture equal to that of crores of Suns.

चिंतयित्वा महायोगं ततश्चावाहयेत् क्रमात् ।
मीनरूपावहश्चैव नरसिंहश्च वामनः ॥ २६ ॥

After thinking about the great yoga, he should invoke the following deities in order. the Mantra for invocation; oh ! Nārāyaṇa, may these devatās, the bestowers of boons come in front of me, that is he who has assumed the form of Fish, Narasiṁha and Vāmana.

आयांतु देवा वरदा मम नारायणाग्रतः ।
सुमेरुः पादपीठं ते पद्मकल्पितमासनम् ॥ २७ ॥

The mantras for offering a seat : "Sumeru is the pedestrial for your feet. The seat has been made in the form of the lotus.

सर्वतत्त्वहितार्थाय तिष्ठ त्वं मधुसूदन ।
पाद्यं ते पादयोर्देव पद्मनाभ सनातन ॥ २८ ॥

Oh ! Madhusūdana, stay behind for the benefit of all living beings"

The mantra for pādya : Oh ! eternal Lord Padmanābha, the pādya that is water for washing feet is offered at your feet.

विष्णो कमलपत्राक्ष गृहाण मधुसूदन ।
मधुपर्कं महादेव ब्रह्माद्यैः कल्पितं मया ॥ २९ ॥

Oh ! Viṣṇu, oh ! deity with the eyes like petals of the lotuses, oh ! Madhusūdana accept it. The mantras for Madhuparka and Arghya – oh ! great Lord, accept Madhuparka prepared by me. Accept it in the company of Brahmā and others.

निवेदितं च भक्त्यार्घं गृहाण पुरुषोत्तम ।
मंदाकिन्यास्ततो वारि सर्वपापहरं शिवम् ॥ ३० ॥

Oh ! **Puruṣottama**, accept the arghya devotfully offered by me. The mantra for ācamanīya. The water of the Mandākinī, that is, the Gaṅgā is auspicious. It dispels all sins.

गृहाणाचमनीयं त्वं मया भक्त्या निवेदितम् ।
त्वामापः पृथिवी चैव ज्योतिस्त्वं वायुरेव च ॥ ३१ ॥

Accept that as the water for the rite of ācamana. It has been offered by me with great devotion. The mantra for path. You are the water, the Earth, the fiery element and the wind element.

लोकसंधृतिमात्रेण वारिणा स्नापयाम्यहम् ।
देवतंतुसमायुक्ते यज्ञवर्णसमन्विते ॥ ३२ ॥

I am bathing you with the water that alone supports the worlds.

The mantra for offering clothes. May these two clothes be accepted; they are woven with the divine yarn; they have the colour of Yajña.

स्वर्णवर्णप्रभे देव वाससी प्रतिगृह्यताम् ।
शरीरं च न जानामि चेष्टां च तव केशव ॥ ३३ ॥

They have the lusture and the glitter of gold. The mantra for smearing the Lord and unguments : Oh ! Keśava, neither your body nor your activities do I know perfectly.

मया निवेदितं गंधं प्रतिगृह्य विलिप्यताम् ।
ऋग्यजुःसाममंत्रेण त्रिवृतं पद्मयोनिना ॥ ३४ ॥

May the unguent offered by me be accepted and smeared". The mantra for offering a sacred thread. The sacred thread which has been made on three turns by the Lotus born god with the mantra of Ṛk, Yajur and Sāman

सावित्रीग्रंथिसंयुक्तमुपवीतं तवार्प्यते ।
दिव्यरत्नसमायुक्ता वह्निभानुसमप्रभाः ॥ ३५ ॥

and is equipped with the knot called Sāvitrī, has been dedicated to you". The mantra for decorating with ornaments.

गात्राणि शोभयिष्यन्ति अलंकारास्तु माधव ।
सूर्यचंद्रमसोर्ज्योतिर्विद्युदग्न्योस्तथैव च ॥ ३६ ॥

Oh ! Mādhava, the ornaments cosisting of divine jewels and having the lusture of the fire and the Sun will make your limbs splendid looking. The mantras for waving lights : Oh ! Lord of the luminaries, you alone are the fiery refulgence of the Sun and the Moon of the lightning and the fire. May this light be accepted.

त्वमेव ज्योतिषां देव दीपोऽयं प्रतिगृह्यताम् ।
वनस्पतिरसो दिव्यो गंधाढ्यः सुरभिश्च ते ॥ ३७ ॥

The Mantra for offering incence: this fragrant vegetable juice divine and presented along with sweat scents for you. May this incence offered to you devouty by me be accepted.

मया निवेदितो भक्त्या धूपोऽयं प्रतिगृह्यताम् ।
अन्नं चतुर्विधं स्वादुः रसैः षड्भिः समन्वितम् ॥ ३८ ॥

The Mantra for offering food as Naivedya: Tasty cooked food of four kinds has been offered to you with devotion. it has six tastes in the varieties of dishes. Oh Keśava, this is the Naivedya un to you.

मया निवेदितं भक्त्या नैवेद्यं तव केशव ।
पूर्वे दले वासुदेवं याम्ये संकर्षणं न्यसेत् ॥ ३९ ॥

The devotee should perform the Nyāsa in the petal of the East; that of Saṅkarṣaṇa in the petal in the south.

प्रद्युम्नं पश्चिमे कुर्यादनिरुद्धं तथोत्तरे ।
वाराहं च तथाग्नेये नरसिंहं च नैर्ऋते ॥ ४० ॥

That of Pradyumna in the petal in the west; and that Aniruddha in the petal in the north. He should perform the Nyāsa of Varāha incarnation in the South-East; that of Narasiṁha in the South-East.

वायव्यां माधवं चैव तथैशाने त्रिविक्रमम्।
तथाष्टाक्षरदेवस्य गरुडं परितो न्यसेत् ॥ ४१ ॥

That of Mādhava in the North-West, that of Trivikrama in the North-East. He shall perform the Nyāsa of Garuḍa, in front of the Lord of the eight syllabled Mantra.

वामपार्श्वे तथा चक्रं शंखं दक्षिणतो न्यसेत्।
तथा महागदां चैव न्यसेद्देवस्य दक्षिणे ॥ ४२ ॥

He should fix the discus on the left side and the conch on the right side. The great iron club also should be fixed on the right hand side of the Lord.

ततः शार्ङ्गधनुर्विद्वान्न्यसेद्देवस्य वामतः।
दक्षिणे चेषुधी दिव्ये खड्ग वामे च विन्यसत् ॥ ४३ ॥

Then the scholarly devotee should fix the bow to the left of the Lord. The divine quiver shall be fixed on the right hand side and the sword on the left.

श्रियं दक्षिणतः स्थाप्य पृष्णिमुत्तरतो न्यसेत्।
वनमाला च पुरतस्ततः श्रीवत्सकौस्तुभौ ॥ ४४ ॥

After fixing Śrī to the south side, the devotee should fix the Pṛṣṇi to the north side and the Vanamālā – the garland of sylvan flowers as well as the Śrīvatsa mark and Kaustubha gem in front of the Lord.

विन्यसेद् हृदयादीनि पूर्वादिषु चतुर्ष्वपि।
ततोऽस्त्रं देवदेवस्य कोणे चैव तु विन्यसेत् ॥ ४५ ॥

He should fix the heart etc. in the four quarters beginning with the East. Thereafter, he shall fix the weapon of the Lord of the devatās in the corner.

इंद्रमग्निं यमं चैव निर्ऋतिं वरुणं तथा ।
वायुं धनदमीशानमनंतं ब्रह्मणा सह ॥ ४६ ॥

He should worship the following deities – the guardians of the quarters. Namely Indra, Agni, Yama, Nirti, Varuṇa, Vāyu, Dhanada Kubera, Īśāna, Ananta and Brahmā.

पूजयेत् तान् स्वकैर्मन्त्रैरधश्चोर्ध्वं तथैव च ।
एवं संपूज्य देवेशं मंडलस्थं जनार्दनम् ॥ ४७ ॥

He should worship them with their respective Mantras in the respective quarters and below as well as above. By worshipping thus the Lord of the devas, Janārdana

लभेदभिमतान् कामान्नरो नास्त्यत्र संशयः ।
अनेनैव विधानेन मंडलस्थं जनार्दनम् ॥ ४८ ॥

stationed in the mystic diagram, the man shall attain cherished desires. He, who sees this Janārdana stationed in the mystic diagram worshipped in accordance with this injunction,

पूजितं यस्तु पश्येत् स प्रविशेद्विष्णुमव्ययम् ।
सकृदप्यर्चितो येन विधिनानेन केशवः ॥ ४९ ॥

shall enter the unchanging Viṣṇu. He, by whom Keśava is worshipped at least once in this manner shall surmount, the difficulties

जन्ममृत्युजरास्तीर्वा विष्णोः पदमवाप्नुयात् ।
यः स्मरेत् सततं भक्त्या नारायणमतन्द्रितः ॥ ५० ॥

of birth, oldage, and death and attain the region of Viṣṇu. Śwetadwīpa is glorified for the daily residence of that person who devoutly remembers Nārāyaṇa continuously and deligently.

अन्वहं तस्य वासाय श्वेतद्वीपः प्रकीर्तितः ।
ॐकारादिसमायुक्तं नमस्कारं तदीयकम् ॥ ५१ ॥

The mantra which begins with "Oṁ Namaḥ" – that which contains "Namaskāra" accompanied with Oṁ at the end – that is the mantra "Oṁ Namo Nārāyaṇāya namaḥ",

सनाम सर्वतत्त्वानां मंत्र इत्यभिधीयते ।
अनेनैव विधानेन गंधपुष्पं निवेदयेत् ॥ ५२ ॥

is regarded as the name of all principles. I am the same order of procedure, he should offer scents and fragrant flowers unto each in the manner prescribed.

एकैकस्य प्रकुर्वीत यथोद्दिष्टं क्रमेण तु ।
मुद्रास्ततो निबध्नीयाद्यथोक्तिक्रमवेदितम् ॥ ५३ ॥

He shall show the eight mystic mudras – gestures as indicated in the order mentioned above.

जपं चैव प्रकुर्वन्ति मूलमंत्रेण तत्त्ववित् ।
अष्टाविंशतिमष्टौ वा शतमष्टोत्तरं तथा ॥ ५४ ॥

He should perform Japa by means of Mūla Mantra eight, twenty eight, or hundred and eight time. The knower of reality shall do thus.

काम्येषु च यथोक्तं स्याद्यथाशक्ति समहितः ।
पद्मं शंखं च श्रीवत्सं गदां गरुडमेव च ॥ ५५ ॥

In those rites with specific desires in view, the devotee should do everything as mentioned with concentration and in accordance with his capacity. The following eight are glorified as the mudras. That is, Lotus, conch, Śrīvatsa, Gadā, Garuḍa.

चक्रं खड्गं च शार्ङ्गं च अष्टौ मुद्राः प्रकीर्तिताः ।
गच्छ गच्छ परं स्थानं पुराणपुरुषोत्तम ॥ ५६ ॥

Cakra – discus; Khaḍga (sword) Śārṅga (bow).

Bidding farewell oh ! eternal Ancient Supreme Being, so, go to into the greatest abode,

यत्र ब्रह्मादयो देवा विंदन्ति परमं पदम् ।
अर्चनं ये न जानन्ति हरेर्मंत्रैर्यथोदितम् ॥ ५७ ॥

The great region which Brahmā and other devatās do not know.

Oh ! auspicious woman, those who do not know the mode of worship as mentioned

ते त्वत्र मूलमंत्रेण पूजयन्त्यच्युतं शुभे ॥ ५८ ॥

by means of the mantras of Śrī Hari should worship Śrī Acyuta by means of the Mūla Mantra.

इति श्रीबृहन्नारदीयपुराणे उत्तरभागे वसुमोहिनीसंवादे पुरुषोत्तममाहात्म्ये
सप्तपञ्चाशत्तमोऽध्यायः ॥

Thus ends the 57th Adhyāya under Nārada Purāṇa
dealing with ***Puruṣottama Māhātmya.***

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीबृहन्नारदीयपुराणम्

उत्तरभागे श्रीपुरुषोत्तममाहात्म्यम्

Śrī Bṛhan Nāradīya Purāṇam

Uttara Bhāga - Mahimās of Śrī Puruṣottama

अष्टपञ्चाशत्तमोऽध्यायः – Adhyāya 58

Ślokas 1 to 67

वसुरुवाच— Vasu said :

एवं संपूज्य विधिवद् भक्त्या तं पुरुषोत्तमम् ।
प्रणम्य शिरसा पश्चात् सागरं च प्रसादयेत् ॥ १ ॥

After duly and devoutly worshipping **Puruṣottama**, the devotee should bow down his head and propitiate the ocean with following mantra.

"प्राणस्त्वं सर्वभूतानां विश्वस्मिन् सरितां पते ।
तीर्थराज नमस्तेऽस्तु त्राहि मामच्युतप्रियः ॥ २ ॥

In the whole Universe, oh ! Lord of rivers, you are the vital air (Prāṇa) of all living beings. Oh ! Tīrtharāja – King of holy centres, obeisance be to you. Save me, oh ! favourite of Achyuta".

स्नात्वैवं सागरे सम्यक् तस्मिन् क्षेत्रवरे शुभे ।
तीरे चाभ्यर्च्य विधिवन्नारायणमनामयम् ॥ ३ ॥

After duly taking the holy dip in the ocean, in that auspicious and excellent holy centre and after duly worshipping Nārāyaṇa devoid of ailments and blemishes on the shore of ocean

रामं कृष्णं सुभद्रां च प्रणिपत्य च सागरम् ।
शतानामश्वमेधानां फलं प्राप्नोति मानवः ॥ ४ ॥

and after bowing down to Śrī Rāma and Śrī Kṛṣṇa and Subhadrā, the devotee should worship the ocean. Thereby, the man attains the benefits of hundreds of horse-sacrifices.

सर्वपापविनिर्मुक्तः सर्वदुःखविवर्जितः ।
वृंदारकहरिः श्रीमान् रूपयौवनगर्वितः ॥ ५ ॥

He shall be absolved of all sins. He shall be freed from all miseries. Like Hari, he shall be glorious and surrounded by the devatās.

विमानेनार्कवर्णेन दिव्यगंधर्वनादिना ।
कुलैकविंशतिं धृत्वा विष्णुलोकं च गच्छति ॥ ६ ॥

He can justifiably fell proud of beauty and youth. In an aerial chariot having the lustre of the Sun and with the harmonious divine music of Gandharvas, he shall take twenty one generations of his family and go to the world of Śrī Viṣṇu.

भुक्त्वा तत्र वरान् भोगान् क्रीडित्वा च सुरैः सह ।
च्युतस्तस्मादिहायातो ब्राह्मणो ब्रह्मवित्तमः ॥ ७ ॥

After enjoying various excellent pleasures there and after playing with Devatās, he will exhaust his merit and fall off from that world. After coming here, he becomes a brāhmaṇa, the most excellent knower of the Brahman.

यशस्वी मतिमान् श्रीमान् सत्यवादी जितेन्द्रियः ।
वेदशास्त्रार्थविद् विप्रो भवेत् पश्चात्तु वैष्णवः ॥ ८ ॥

He shall then be famous, intelligent, glorious and truthful. He shall have mastery even of the sense organs. He shall become a brāhmaṇa fully conversant with the meanings of the vedic and scriptural texts. Then he shall be a devotee of Śrī Viṣṇu.

योगं च वैष्णवं प्राप्य ततो मोक्षमवाप्नुयात् ।
ग्रहोपरागे संक्रांत्यामयने विषुवे तथा ॥ ९ ॥

After attaining the Yoga pertaining to Śrī Viṣṇu, he shall attain liberation. The men of good intellect should offer charitable gifts on the following occasions – during the eclipses, during the transit of the Sun / from one house of zodiac to another

युगादिषु च मन्वादौ व्यतीपाते दिनक्षये ।
आषाढ्यां चैव कार्तिक्यां माघ्यां वान्यशुभे तिथौ ॥ १० ॥

and on both tropical and equinotical transits, on the inaugural days of the Manvantaras and Yugas during vyatīpātas, when the day dwindle in length, during the full Moon days in the months of

ये त्वत्र दानं विप्रेभ्यः प्रयच्छन्ति सुमेधसः ।
फलं सहस्रगुणितमन्यतीर्थाल्लभन्ति ते ॥ ११ ॥

Āṣāḍha, Kārtīka and Māgha and other auspicious tithis. They then attain thousand times the benefit as compared with that derived from other holy centres.

पितॄणां ये प्रयच्छन्ति पिंडं तत्र विधानतः ।
अक्षयां पितरस्तेषां तृप्तिं संप्राप्नुवन्ति वै ॥ १२ ॥

If the devotees offer balls of rice to the pitṛs there, in accordance with the injunctions, the pitṛs derive everlasting satisfaction.

एवं स्नानफलं सम्यक् सागरस्य मयेरितम् ।
दानस्य च फलं देवि पिंडदानस्य चैव हि ॥ १३ ॥

Thus oh ! gentle woman, the benefit of the holy bath in the ocean has been recounted by me. So also the benefit of the charitable gifts and the offerings of piṇḍas has been mentioned.

धर्मार्थमोक्षफलदमायुःकीर्तियशस्करम् ।
भुक्तिमुक्तिप्रदं नृणां धन्यं दुःस्वप्ननाशनम् ॥ १४ ॥

It is the bestower of the benefit of virtue, wealth and liberation. It grants longevity, fame and renown. It yields worldly pleasures and liberation from samsāra for men.

सर्वपापहरं पुण्यं सर्वकामफलप्रदम् ।
नास्तिकाय न वक्तव्यं शठाय कृपणाय च ॥ १५ ॥

It is conducive to wealth. It dispels the effects of evil dreams. It is meritorious. It annihilates all sins and bestows all desired benefits. It – this knowledge should be imparted to an atheist, to a knave or to a miser.

तावद्गर्जन्ति तीर्थानि माहात्म्यैः स्वैः पृथक् पृथक् ।
यावन्न तीर्थराजस्य माहात्म्यं वर्ण्यते द्विजैः ॥ १६ ॥

As long as the greatness of the Tīrtharāja is not described by the brāhmaṇas, other holy centres roar with own respective greatness separately.

पुष्करादीनि तीर्थानि प्रयच्छन्ति स्वकं फलम् ।
तीर्थराजः समुद्रस्तु सर्वतीर्थफलप्रदः ॥ १७ ॥

Puṣkara and other tīrthas grant only their own respective benefits. But the Tīrtharāja, the ocean is the bestower of the benefit of all the tīrthas.

भूतले यानि तीर्थानि सरितश्च सरांसि च ।
विशन्ति सागरे तानि तेन वै श्रेष्ठतां गतः ॥ १८ ॥

Which ever tīrthas, holy rivers, and the lakes exist on the surface of the Earth, they enter the ocean. Hence it has verily attained the excellence.

राजा समस्ततीर्थानां सागरः सरितां पतिः ।
तस्मात् समस्ततीर्थेभ्यः श्रेष्ठोऽसौ सर्वकामदः ॥ १९ ॥

The ocean, the Lord of rivers, is the King of all Tīrthas. Hence, it is superior to all other Tīrthas. It is the bestower of all desires.

तमो नाशं यथाऽभ्येति भास्करेऽभ्युदिते सति ।
कोट्यो नवनवत्यस्तु यत्र तीर्थानि सन्ति वै ॥ २० ॥

When the Sun rises up, the darkness perishes, so also the sin perishes in a place. On the ocean there are 29 crores of tīrthas. Hence whatever is performed there, such as ablution, charitable gift, Homa, Japa, and worship of devas, is declared to be everlasting in the śāstras.

तस्मात् स्नानं च दानं च होमं जप्यं सुरार्चनम् ।
यत्किञ्चित्क्रियते तत्र तदक्षयमितीरितम् ॥ २१ ॥

Among all the oceans, how did this Lord of rivers become bring ?

मोहिन्युवाच— Mohini said :

सर्वेषु तु समुद्रेषु क्षारोऽयं सरितां पतिः ।
कथं जातो गुरो ब्रूहि सर्वज्ञोऽसि यतो द्विज ॥ २२ ॥

Oh ! preceptor, tell me, since oh ! Brāhmaṇa, you are omniscient.

वसुरुवाच—

शृणु वक्ष्यामि सुभगे क्षारत्वं चास्य वारिधेः ।
यथा प्राप्तः पुराऽऽसीच्च मात्राऽस्य जगतामपि ॥ २३ ॥

Oh ! Woman of good fortune, I shall explain the saltish stage of this ocean and how this had cursed by his mother who was the mother of the worlds.

पुरा सृष्टिक्रमे जाताः समुद्राः सप्त मोहिनि ।
राधिका गर्भसंभूता दिव्यदेहाः पृथग्विधाः ॥ २४ ॥

Oh ! Mohini, formerly in the process of creation there had been seven oceans, born of the womb of Rādhā. They had divine physical bodies of various kinds.

एकदा राधिकानाथः कांतया सह संगतः ।
आस्ते वृन्दावने साक्षाद्गोपगोपीगवांपतिः ॥ २५ ॥

Once, the Lord of Rādhā, the Lord of cowherds, cowherd lasses and cows was indulging in privacy with His woman love in the vṛndāvana forest.

रासमंडलमध्ये तु सुदीप्ते मणिमण्डपे ।
सुस्निग्धया समायुक्तः शृंगारे कांतया तया ॥ २६ ॥

In the middle of the group of Rāsa dances, in the brilliant jewelled Manṭapa, He was in union with His affectionate woman love.

ते सप्त सागरा बालाः स्तन्यपानकृतक्षणाः ।
ततस्ते सर्वतो दृष्ट्वा मातरं तां जगत्प्रभुम् ॥ २७ ॥

Those seven children, the oceans could not see their mother, the mother of the Universe, when the time for their milk feeding had arrived.

क्षुधार्ताश्च रुदंतस्तु आसेदुर्मणिमंडपम् ।
तत्र जग्मुस्तु ते सर्वे स्तन्यपानकृतेक्षणाः ॥ २८ ॥

Weeping on being over-whelmed with hunger, they reached jewelled maṇṭapa. They went near it, eager to have her milk feed.

सर्वे निवारिताश्चापि द्वारस्थैर्वल्लवीगणैः ।
विविशुश्च भृशं क्रुद्धा बालकास्ते स्तनार्थिनः ॥ २९ ॥

All of them were stopped by the groups of cowherdesses stationed at the entrance. The angry children impatient to have their usual milk feed forced their entry into the Maṇṭapa.

उपेक्षिता गोपिकाभिर्मातुरुत्संगवर्तिनः ।
ततस्तु प्ररुदन्तो वै ते गत्वा मणिमंडपम् ॥ ३० ॥

Thinking that they were only babies in the lap of their mother, the children were let in by the cowherdesses. Then they went into the jewelled maṇṭapa crying bitterly, oh ! mother, Where are You ?

उच्चैः प्रचुक्रुशुर्देवि मातः क्वासीतिवादिनः ।
यदा नाह्वयते माता बालकांस्तान् स्तनार्थिनः ॥ ३१ ॥

तदा कनिष्ठः सर्वेषां विवेशायं रतिस्थलम् ।
तं दृष्ट्वा स्वसुतं राधा मुग्धं श्रृंगारभंगदम् ॥ ३२ ॥

Oh ! Queen, when the mother did not respond to the call of the children seeking mother-milk, the youngest of them all entered the actual spot of the mother's private dalliance. On seeing her deluded sons unwaitingly causing a break in her enjoyment,

शशाप क्षुभिता भद्रे भूर्लोकं यात मा चिरम् ।
यतः श्रृंगारभंगं तु मम कर्तुं समुद्यताः ॥ ३३ ॥

the agitated mother, oh ! gentle woman, cursed them – All of you go ere long to the world of Earth since you had attempted to cause break in my pleasure.

ततो यूयं भुवं गत्वा स्थास्यथैकाकिनः सुताः ।
तच्छ्रुत्वा वचनं मातुर्जगद्धात्र्या विरञ्चिजे ॥ ३४ ॥

After going to the Earth, your sons will be staying there separately alone.

अत्युच्चै रुरुदुः सर्वे वियोगभयकातराः ।
ततः प्रसन्नो भगवान् श्रीकृष्णः प्रणतार्तिहा ॥ ३५ ॥

Oh ! daughter of Brahmā, on hearing the words of their mother, the mother of the Universe, all those children cried aloud as they were extremely frightened of the impending separation. Thereafter, Lord Śrī Kṛṣṇa the destroyer of the anguish of those who bow down, became pleased with them.

मा भैष्ट पुत्रास्तिष्ठामि समीपे भवतामहम् ।
द्रवरूपा भवंतस्तु पृथग्रूपचराः सदा ॥ ३६ ॥

Oh ! sons, do not be afraid. I shall stand near you. All of you shall be in the liquid state always with separate forms and movements.

वर्तध्वं क्षारतां यातु कनिष्ठोऽभ्यंतरे स्थितः ।
एवमुक्त्वा जगन्नाथो बालकान् विससर्ज ह ॥ ३७ ॥

This youngest son who came in this the place shall become briny. After saying this, the Lord of the Universe dismissed his sons.

तेषां तु सांत्वनार्थाय समीपस्थः सदाभवत् ।
यः प्रविष्टो रतिगृहं स क्षारादो बभूव ह ।
अन्ये तु द्रवरूपा वै क्षीरोदाद्याः पृथक् स्थिताः ।। ३८ ।।

In order to console them, He always stood by them. He who entered the room of privacy become the briny sea. The others remained separately as the milk ocean etc., assuming liquid form.

मोहिन्युवाच— Mohini said :

का राधा भवता प्रोक्ता गुरो लोकप्रसूः सती ।
तस्यास्तत्त्वं समाख्याहि श्रोतुं कौतूहलं मम ।। ३९ ।।

Oh ! Preceptor, who is this Rādhā mentioned by you as the chaste lady and the mother of the worlds. Explain to me the reality about her. I am eager to listen to it.

पुराणेषु रहस्यं तु राधामाधववर्णनम् ।
यतः सर्वं भवान् वेत्ति याथातथ्येन सुव्रत ।। ४० ।।

The description of Rādhā and Mādhava is a mysterious secret in Purāṇas. Since you factually know everything, oh ! Sage of holy rites, narrate it to me.

वसिष्ठ उवाच—

तच्छ्रुत्वा मोहिनीवाक्यं भूपते स वसुर्महान् ।
अतीव भक्तो गोविंदे निमग्नहृदयोऽभवत् ।। ४१ ।।

Oh ! King Māndhāta, on hearing the words of Mohini, the magnanimous Vasu, the great devotee of Śrī Govinda was visibly moved.

पुलकांकितसर्वांगः प्रहृष्टहृदयो मुदा ।
उवाच मोहमापन्नो मोहिनीं द्विजसत्तमः ॥ ४२ ॥

Being extremely delighted the hair all over his body stood on their ends. His heart was overwhelmed with joy. He as it were lost his consciousness with ecstasy. The excellent brāhmaṇa spoke to Mohini.

वसुरुवाच— Vasu said :

शृणु देवि प्रवक्ष्यामि रहस्यातिरहस्यकम् ।
सुगोप्यं कृष्णचरितं ब्रह्मैकत्वविधायकम् ॥ ४३ ॥

Oh ! gentle woman, listen, I shall tell you the secret of secrets. The story of Kṛṣṇa, is to be guarded well. It brings about one's union with the Brahman (that is way of acquiring only His Anugraha).

प्रकृतेः पुरुषस्यापि नियंतारं विधेर्विधिम् ।
संहर्तारं च संहर्तुर्भगवंतं नतोऽस्म्यहम् ॥ ४४ ॥

I bow down to the Lord who controls both – the Prakṛti and Puruṣa who is the creator of the creators, who is the annihilator of the annihilators.

देवि सर्वेऽवतारास्तु ब्रह्मणः कृष्णरूपिणः ।
अवतारी स्वयं कृष्णः सगुणो निर्गुणः स्वयम् ॥ ४५ ॥

Oh ! gentle woman, all incarnations are those of the Brahman in the form of Kṛṣṇa. The incarnator is Kṛṣṇa Himself. He is both with infinite attributes but without prākṛtika attributes.

स एव रामः कृष्णश्च वस्तुतो गुणतः पृथक् ।
सर्वे प्राकृतिका लोका गोलोको निर्गुणः स्वयम् ॥ ४६ ॥

He alone is Rāma and Kṛṣṇa factually, but He is separate due to the variety of attributes. The other words are the creations of Prakṛti. But the Goloka – that is Kṛṣṇa's world itself is devoid of attributes.

गावस्तेजोंऽशवो भद्रे वेदविद्भिर्निरूपिताः ।
ब्रह्मविष्णुशिवाद्यास्तु प्राकृता गुणनिर्मिताः ॥ ४७ ॥

Oh ! gentle lady, the term, Gāvaḥ are the rays of brilliance, as observed – after ascertainment by those who know the Vedas Brahmā, Viṣṇu, Śiva and other are manifestations of Prakṛti evolved out of his Guṇas. (not authentic).

तत्तेजः सर्वदा देवि निर्गुणं गुणकृन्मतम् ।
गुणास्तदंशवो भद्रे सर्वे व्याकृतरूपिणः ॥ ४८ ॥

Oh ! gentle woman, His refulgence is always without attributes (Prākṛtic) but considered to be the cause of Guṇas. The Guṇas are His rays, oh ! gentle woman, all of them are the separate manifest forms.

व्याकृतोत्पादका ज्ञेया रजःसत्त्वतमोभिधाः ।
अव्याकृतस्य पुंसो हि गुणा विज्ञापकाः शुभे ॥ ४९ ॥

The Guṇas, Rajas, Sattwa and Tamas should be known as the producers of manifested forms. Oh ! splendid woman, the Guṇas are mere means of knowledge of the Puruṣa who is analysed Avyakta.

देहभूताः स्मृतास्तस्य तच्छक्तिः प्रकृतिर्मता ।
प्रधानप्रकृतिं प्राहुः कार्यकारणरूपिणीम् ॥ ५० ॥

They are remembered as His Bodies. His Śakti is considered to be Prakṛti. They say that the Pradhāna that is prakṛti is of the nature of both cause and effect. (This is Sāṅkhya doctrine incorrect to vedānta).

साक्षिणं पुरुषं प्राहुर्निर्गुणं तु सनातनम् ।
पुरुषो वीर्यमाधत्त प्रकृत्यां च ततो गुणाः ॥ ५१ ॥

They say that the Puruṣa is the witness, eternal and devoid of attributes. Puruṣa deposited his energy into Prkṛti. Hence, the Guṇas Sattwa etc. were evolved.

सत्त्वाद्या ह्यभवंस्तेभ्यो महत्तत्त्वं समुद्गतम् ।
पुरुषस्येच्छया तत्तु व्याकृतं समभूदहम् ॥ ५२ ॥

From them, the great principle Mahat Tatwa took its origin. Thanks to the will of the Puruṣa, it became the Ahaṅkāra – Ego analysed into there.

तत् त्रिधा समभूद् भद्रे द्रव्यज्ञानक्रियात्मकम् ।
वैकारिकस्तेजसश्च तामसश्चेत्यहं त्रिधा ॥ ५३ ॥

Oh ! gentle woman, it divided itself into three namely the Dravya (substance), Jñāna (knowledge) and Kriyā (activity). Thus the Ahaṅkāra is three fold Vaikārika, Taijasa and Tāmasa.

वैकारिकान्मनो जज्ञे देवा वैकारिका दश ॥ ५४ ॥

From the Vaikārika, the mind was born. The Devas evolved out of Vaikārikas and also the ten. The quarters, wind, Sun, Prachetas, Aświns, Brahmā, Indra, Upendra and Mitra inclusive of mind.

दिग्वातार्कप्रचेतोऽश्विब्रह्मेन्द्रोपेन्द्रमित्रकाः ।
तैजसानीन्द्रियाण्याहुर्ज्ञानकर्ममयानि च ॥ ५५ ॥

They say that the sense organs are evolved out of Taijasa. They are cognitive sense and conative organs.

श्रोत्रत्वग्घ्राणदृग्जिह्वाविज्ञानेन्द्रियरूपकाः ।
कर्मेन्द्रियाणि सुभगे वाग्दोर्मेद्रांघ्रिपायवः ॥ ५६ ॥

The organs of knowledge are the ears, skin, nose and eye and tongue. Oh ! blessed woman, the organs of activity are the speech, hands, penis, feet and rectum.

शब्दस्तु तामसाज्जज्ञे तस्मादाकाश एव च ।
आकाशादभवत् स्पर्शस्तस्माद्वायुरभूत् सति ॥ ५७ ॥

From the Tāmasa Ego sound was evolved and from it originated the sky ether. From ether the touch was evolved. Oh ! chaste woman, from it was born the wind.

वायोरभूत्ततो रूपं तस्मात्तेजो व्यजायत ।
तेजसस्तु रसस्तस्मादापः समभवन् सति ॥ ५८ ॥

From the wind, Rūpa colour, form, was evolved and from it the Tejas fiery substance was born, oh ! chaste woman.

अद्भ्यो गंधः समुत्पन्नो गंधात् क्षितिरजायत ।
चराचरस्य निष्ठा तु भूमावेव प्रदृश्यते ॥ ५९ ॥

From the waters, smell got evolved and from smell the Earth was born. One stability of the mobile and immobile beings is seen dependent on the Earth.

आकाशादिषु तत्त्वेषु एकद्वित्रिचतुर्गुणाः ।
भूमौ पंच गुणाः प्रोक्ता विशेषस्तु ततः क्षितेः ॥ ६० ॥

In the principle of Ākāśa, etc., the number of Guṇas attributes are one, two, three and four but there are five attributes in the Earth. Hence, the special feature of the Earth is spoken.

कालमायांशलिंगेभ्यः एतेभ्योऽण्डमचेतनम् ।
समभूच्चेतनं जातं दरेण विशता सति ॥ ६१ ॥

By being urged by parts of time and Māyā, insentient cosmic egg was evolved out of the five great elements, but it became sentient due to the entry of Puruṣa into it, oh ! chaste woman.

तस्मादंडाद्विराड् जज्ञे सोऽशयिष्ट जलांतरे ।
मुखादीन्यस्य जातानि विराजोऽवयवा अपि ॥ ६२ ॥

From that egg, the virāṭ, the immense being was born. It lay within the waters, mouth and the other organs of the immense being were evolved there.

वचनादेश्च सिद्ध्यर्थं सलिलस्थस्य भामिनि ।
तस्य नाभ्यामभूत् पद्मं सहस्रार्कोरुदीधितिः ॥ ६३ ॥

Oh ! beautiful woman, in order to that he may be able to speak even as he lay in the water. From his umbilical region came out a lotus that had the combined brilliant light of a thousand Suns.

तस्मिन् स्वयंभूः समभूल्लोकानां प्रपितामहः ।
तेन तप्त्वा तपस्तीव्रं पुंसोऽनुज्ञामवाप्य च ॥ ६४ ॥

In it the self born lord, the great grand father of the worlds was born. He performed a severe penance. After getting permission of the Puruṣa, the worlds and their guardians were created by Brahmā, oh ! chaste woman,

लोकाश्च लोकपालाश्च कल्पिता ब्रह्मणा सति ।
कट्यादिभिरधः सप्त सप्तोर्ध्वं जघनादिभिः ॥ ६५ ॥

चतुर्दशभिरेभिस्तु लोकैर्ब्रह्मांडमीरितम् ।
तस्मिन् ससर्ज भूतानि स्थावराणि चराणि च ॥ ६६ ॥

From the hips downwards, the seven lower worlds and from the upper part the seven upper worlds were created. The cosmic Egg consisted of these 14 worlds. In it, He created all living beings. the mobile and immobile.

ब्रह्मणो मनसो जाताश्चत्वारः सनकादयः ।
देहाद्भावादयो देवि यैरिदं वर्धितं जगत् ॥ ६७ ॥

Śaṅkara and the other four sons were born from the mind of Brahmā, sons like Bhṛgu etc. were evolved out of his Body, oh ! gentle woman, and by these the Universe is populated and flourished.

इति श्रीबृहन्नारदीयपुराणोत्तरभागे मोहिनीवसुसंवादे पुरुषोत्तममाहात्म्ये
ब्रह्माण्डोत्पत्तिवर्णनं नाम अष्टपञ्चाशत्तमोऽध्यायः ॥

Thus ends the 58th Adhyāya of Nāradīya Purāṇa
connected to the **Mahimās of Purushārthas.**

Om Śrī Kṛṣṇārpaṇamastu.

* * *

Note :

This Adhyāya should be read in par Sarvamūla granthas; whichever contradictory here, have to be left off without hesitation.-

* * *

|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीबृहन्नारदीयपुराणम्

उत्तरभागे श्रीपुरुषोत्तममाहात्म्यम्

Śrī Bṛhan Nāradīya Purāṇam

Uttara Bhāga - Mahimās of Śrī Puruṣottama

एकोनषष्ठितमोऽध्यायः – Adhyāya 59

Ślokas 1 to 48

वसुरुवाच— Vasu said :

योऽसौ निरंजनो देवश्चित्स्वरूपी जनार्दनः ।
ज्योतीरूपो महाभागे कृष्णस्तल्लक्षणं शृणु || १ ||

Oh ! highly blessed woman ! now listen to the characteristics of Lord Kṛṣṇa, Janārdana who is unsullied blemishless and an embodiment of consciousness and of the form of refulgence.

गोलोके स विभुर्नित्यं ज्योतिरभ्यंतरे स्थितः ।
एक एव परं ब्रह्म दृश्यादृश्यस्वरूपधृक् || २ ||

That Lord is perpetually stationed in Goloka, in the midst of luminaries. He is the one without a second; Supreme Brahman assuming the form that is visible and invisible.

तस्मिँल्लोके तु गावो हि गोपा गोप्यश्च मोहिनि ।
वृन्दावनं पूर्वतश्च शतश्रृंगस्तथा सरित्   ॥ ३ ॥

In that world there are only cows, cowherds and cowherdesses. Oh ! Mohini, there is Vṛndāvana and as before Mount Govardhana of hundred peaks,

विरजा नाम वृक्षाश्च पक्षिणश्च पृथग्विधाः ।
यावत्कालं तु प्रकृतिर्जागर्ति विधिनंदिनि   ॥ ४ ॥

The Virajā river and trees and birds of various kinds.

Oh ! daughter of Brahmā, as long as the Prakṛti remains awake, the Lord is visible as stationed in the 'Goloka'.

तावत्कालं तु गोलोके दृश्य एव विभुः स्थितः ।
लये सुप्ता गवाद्यास्तु न जानन्ति विभुं परम्   ॥ ५ ॥

At the time of dissolution of the Universe the cows and others are asleep and hence they do not know the great all pervading Lord.

ज्योतिःसमूहांतरतः कमनीयवपुर्धरः ।
किशोरो जलदश्यामः पीतकौशांबरावृतः   ॥ ६ ॥

He is stationed within the multitude of luminaries. He assumes a beautiful form and appears as though having physical body of a youth. He is dark complexioned like a cloud and is clad in yellow silken robes.

द्विभुजे मुरलीहस्तः किरीटादिविभूषितः ।
आस्ते कैवल्यनाथस्तु राधावक्षस्थलोज्ज्वलः   ॥ ७ ॥

He has two arms and is bedecked in coronet etc. He has the flute in His Hand. The Lord of Kaivalya (salvation) occupies the bosom of Rādhā and shines brilliantly.

प्राणाधिकप्रियतमा सा राधाऽऽराधितो यया ।
सुवर्णवर्णा देवी सा चिद्रूपा प्रकृतेः परा ॥ ८ ॥

Rādhā is His beloved, more dear to Him, than His own vital airs. He too is propitiated by her. That divine woman has golden complexion. She is of the form of consciousness and is beyond Prakṛti.

तयोर्देहस्थयोर्नास्ति भेदो नित्यस्वरूपयोः ।
धावल्यदुग्धयोर्यद्वत् पृथीवीगंधयोर्यथा ॥ ९ ॥

When they are united in their bodies, there is no difference between them, as in the case of the white colour and milk or as in the case of the element Earth and its distinguishing quality called 'smell'.

तत्कारणं कारणानां निर्देष्टुं नैव शक्यते ।
वेदानिर्वचनीयं यत् तद्वक्तुं नैव शक्यते ॥ १० ॥

He is the cause of all causes. He cannot be specifically pointed out. What cannot be properly defined and described by even the Vedas cannot be specified by others.

ज्योतिरंतरतः प्रोक्तं यद्रूपं श्यामसुंदरम् ।
शिवेन दृष्टं तद्रूपं कदाचिद्ध्यानगोचरम् ॥ ११ ॥

The form that has been proclaimed as being within the luminary bodies is dark and beautiful. Once that form was visualised by Śiva in the course of his meditation.

ततःप्रभृति जानन्ति गोलोकाख्यानमीप्सितम् ।
नारदाद्या विधिसुते सनकाद्याश्च योगिनः ॥ १२ ॥

Ever since that, oh ! daughter of Brahmā, Nārada and other sages as well as Sanaka and Yogins know that the description and account of the Goloka is desirable.

श्रुतं ध्यायन्ति तं सर्वे न तैर्दृष्टं कदाचन ।
साक्षाद्द्रष्टुं तु तपते शिवोऽद्यापि सनातनः ॥ १३ ॥

All of them meditate on Him in the form that has been heard by them but never seen. Even today, the eternal Lord Śiva performs penance to see Him directly.

नैव पश्यति तद्रूपं ध्यायति ध्यानगोचरम् ।
कदाचित् क्रीडतोर्देवि राधामाधवयोर्वपुः ॥ १४ ॥

But he does not see that form. He meditates on it and it is visible in the course of meditation. Oh ! gentle woman, on one occasion, while they were engaged in their dalliance,

द्विधाभूतमभूत्तत्र वामांगं तु चतुर्भुजम् ।
समानरूपावयवं समानांबरभूषणम् ॥ १५ ॥

the body of Rādhā and Mādhava split into two. The body to the left had four arms. The two forms had similar features and limbs, similar garments and ornaments.

तद्वद्राधास्वरूपं च द्विधारूपमभूत् सति ।
ताभ्यां दृष्टं तत्स्वरूपं साक्षात् तावपि तत्समौ ॥ १६ ॥

Oh ! chaste woman, similarly, the form of Rādhā too split into two. That form was directly seen by them. Those two were also like them.

चतुर्भुजं तु यद्रूपं लक्ष्मीकांतं मनोहरम् ।
तद्दृष्टं तु शिवाद्यैश्च भक्तवृन्दैरनेकशः ॥ १७ ॥

The beautiful form that had four arms was the beloved of Lakshmī. That was seen by Śiva and many other groups of devotees.

सकृत्तु ब्रह्मणा दृष्टं देवि रूपं चतुर्भुजम् ।
सृष्टिकार्यप्रमुग्धेन दर्शितं कृपया स्वयम् ॥ १८ ॥

Oh ! gentle lady, that four armed form was seen once by Brahmā. It was revealed to him out of sympathy by the Lord, on being confused in the work of creation. (no confusion for Brahmā at all).

लक्ष्म्या सनत्कुमाराय वर्णितं विधिनंदिनि ।
विष्वक्सेनाय तूद्दिष्टं स्वरूपं तत्त्वमूर्तये ॥ १९ ॥

Oh ! daughter of Brahmā, it has been described by Lakṣmī to Sanatkumāra, oh ! daughter of Brahmā, his only form has been indicated to Viśwaksena for understanding the real form;

नारायणेन विधिजे ततो ध्यायन्ति सर्वशः ।
धर्मपुत्रेण देवेशि नारदाय समीरितम् ॥ २० ॥

by Nārāyaṇa. Hence all meditate on it. Oh ! queen, the description of Goloka as being permeated by Rādhā and Kṛṣṇa was described by Dharmaputra to the divine Sage Nārada.

गोलोकवर्णनं सर्वं राधाकृष्णमयं तथा ।
या तु राधा विधिसुते देवी देववरार्चिता ॥ २१ ॥

Oh ! daughter of Brahmā, goddess Rādhā, worshipped to the excellent Devatās, out of curiosity assumed the form of Śiva herself. (Totally absurd and unauthentic).

सा स्वयं शिवरूपाऽभूत् कौतुकेन वरानने ।
तद्दृष्ट्वा सहसाश्चर्यं कृष्णो योगेश्वरेश्वरः ॥ २२ ॥

Oh ! fair faced woman, on seeing this sudden surprising feature, Kṛṣṇa, the Lord of the chiefs of yogis,

मूलप्रकृतिरूपं तु दध्रे तत्समयोचितम् ।

विपरीतं वपुर्धृत्वा वामदेवो मुदान्वितः ॥ २३ ॥

assumed the form of the Primordial Prakṛti as befitting that occasion. By His assuming the form of the opposite sex, Vāmadeva became joyous.

ध्यायेदहर्निशं देवं दुर्गारूपधरं हरिम् ।
या राधा सैव लक्ष्मीस्तु सावित्री च सरस्वती ॥ २४ ॥

One should day and night meditate on Lord Hari who had assumed the form of Durgā. She who is Rādhā is Lakṣmī, Sāvitrī, Saraswatī and Gaṅgā.

गंगा च ब्रह्मतनये नैव भेदोऽस्ति वस्तुतः ।
पंचधा सा स्थिता विद्या कामधेनुस्वरूपिणी ॥ २५ ॥

Oh ! daughter of Brahmā, there is no factual difference between them. As a Vidyā (love) in the form of Kāmadhenu, she abides in these five different forms.

यः कृष्णो राधिकानाथः स लक्ष्मीशः प्रकीर्तितः ।
स एव ब्रह्मरूपश्च धर्मो नारायणस्तथा ॥ २६ ॥

He who is Kṛṣṇa, the Lord of Rādhā is glorified as the Lord of Lakṣmī. He alone assumes the form of Brahmā. He is Dharma and Nārāyaṇa as well.

एवं तु पंचधारूपमास्थितो भगवानजः ।
कार्यकारणरूपोऽसौ ध्यायन्ति जगतीतले ॥ २७ ॥

Thus the unborn eternal Lord has assumed the five fold form. He is in the form of cause and effect. People on the surface of the Earth meditate on Him as such.

तेन वै प्रेमसंबद्धो विषयी यः शिवः स तु ।
राधेशं राधिकारूपं स्वयं सच्चित्सुखात्मकम् ॥ २८ ॥

Hence, there is the love – relationship, He who the object is Śiva. The Lord of Rādhā is the form of Rādhā, which is the nature of existence, knowledge and happiness.

देवतेजःसमुद्भूता मूलप्रकृतिरीश्वरी ।
कृष्णरूपा महाभागे दैत्यसंहारकारिणी ॥ २९ ॥

Oh ! blessed woman, the primordial Prakṛti originated from the brilliance of the luminous Lord. It is the goddess in the form of Śrī Kṛṣṇa. It is the cause of destruction of the daityas.

सती दक्षसुता भूत्वा विषयेशं शिवं श्रिता ।
भर्तुर्विनिंदनं श्रुत्वा सती त्यक्त्वा कलेवरम् ॥ ३० ॥

She was born as Sati, the daughter of Dakṣa. She resorted to Śiva, the Lord of the Vaiśyas. On hearing about the insult of her husband, Sati cast off her physical body.

जज्ञे हिमवतः क्षेत्रे मेनायां पुनरेव च ।
ततस्तप्त्वा तपो भद्रे शिवं प्राप शिवप्रदा ॥ ३१ ॥

She was born again as Menā, the daughter of Himavān. Oh ! gentle woman, after performing panance, she the bestower of auspiciousness obtained Śiva as her consort.

वस्तुतः कृष्णराधाऽसौ शिवमोहनतत्परा ।
जगदंबास्वरूपा च यतो माया स्वयं विभुः ॥ ३२ ॥

In fact, the Kṛṣṇa cum Rādha (Rādhā who assumed the form of Kṛṣṇa) were engaged in deluding and fascinating Śiva. Since Māyā in the form of mother of the Universe is the Lord Himself.

अत एव ब्रह्मसुते स्कंदो गणपतिस्तथा ।
स्वयं कृष्णो गणपतिः स्वयं स्कंदः शिवोऽभवत् ।। ३३ ।।

That is why, oh daughter of Brahmā, Skanda is Gaṇapati, Kṛṣṇa Himself was Ganapati, and Skanda himself became Śiva. (Totally disastrous – All these only to delude the wicked).

शिवमेवं वदंत्येके राधारूपं समाश्रितम् ।
कृष्णवक्षःस्थलस्थानं तयोर्भेदो न लक्ष्यते ।। ३४ ।।

Some say that Śiva is one and has resorted to the form of Rādha. The region of the chest of Śrī Kṛṣṇa is his abode. Hence no difference is seen between them.

कृष्णो वा मूलप्रकृतिः शिवो वा राधिका स्वयम् ।
एकं वा मिथुनं वापि न केनापीति निश्चितम् ।। ३५ ।।

This has not been decisively arrived at by any one whether Kṛṣṇa or Śiva. Rādhā herself in the primordial Prakṛti. It has not been decided whether this principle under these names is single or a couple.

अनिर्देश्यं तु यद्वस्तु तन्निर्देष्टुं न च क्षमम् ।
उपलक्षणमेतद्धि यन्निर्देशनमैश्वरम् ।। ३६ ।।

It is not possible to describe specifically what is intrinsically indescribable. The assertions regarding Īśwara god head is a mere destinction. Implying something more unexpressed.

शास्त्रं वेदाश्च सुभगे वर्णयन्ति यदीश्वरम् ।
तत्सर्वं प्राकृतं विद्धि निर्देष्टुं शक्यमेव च ।। ३७ ।।

Oh ! blessed woman, the scriptural texts and the Vedas describe Īśwara. That is the product of Prakṛti surely know that it can be specifically mentioned.

अनिर्देश्यं तु यद्देवि तन्नेतीति निषिध्यते ।
निषेधशेषः स विभुः कीर्तितः शरणागतैः ॥ ३८ ॥

Oh ! gentle woman, what cannot be specifically described is being denied with the expression 'Neti' 'Not such'. What remains after negation is glorified as the overload by those who seek refuge.

शास्त्रं नियामकं भद्रे सर्वेषां कर्मणां भवेत् ।
कर्मी तु जीवः कथित ईश्वरांशो विभुः स्वयम् ॥ ३९ ॥

Oh ! gentle woman, the scriptural text is that which regulates all activities. The individual souls is termed as Karmin – one who is engaged in holy rites and Viṣṇu – the overlord as a part of Īśwara – god lead himself.

प्रकृतेस्तु परो नित्यो मायया मोहितः शुभे ।
यस्तु साक्षी स्वयं पूर्णः सहानुशयिता स्थितः ॥ ४० ॥

The overlord is eternal and beyond Prakṛti, oh ! auspicious lady, the individual soul is deluded by Māyā. The individual soul does not

न वेत्ति तं चानुशयी वेदानुशयिनं स तु ।
शंखचक्रगदापद्मैरलंकृतभुजद्वयाः ॥ ४१ ॥

know the witness, the supreme soul, who is complete in Himself and is stationed along with the individual soul. But the Sākṣin knows the individual.

प्रपन्नास्ते तु विज्ञेयाः द्विविधा विधिनंदिनि ।
आर्तदृप्तविभेदेन तत्रार्ता असहा मताः ॥ ४२ ॥

The individual souls who seek refuge in the Lord have their pair of arms adorned with the conchs, discus, iron club and lotus.

Oh ! daughter of Brahmā, they should be known to be of two types,

दृप्ता जन्मांतरसहा निर्भयाः सदसज्जनाः ।
ये प्रपन्ना महालक्ष्म्यां सखिभावं समाश्रिताः ॥ ४३ ॥

the Ārtas (the distressed ones) and the Dṛptas (the haughty ones). The distressed ones are those who cannot suffer. The haughty one are those who can endure rebirths. They are fearless. They are both good and bad people. I shall recount to you the Mantra of

तेषां मंत्रं प्रवक्ष्यामि प्रयान्ति विधिबोधितम् ।
गोपीजनपदस्यान्ते वल्लभेति समुच्चरेत् ॥ ४४ ॥

those persons who have sought refuge in Mahālakṣmī and who have adopted the type of Bhakti known as friendship with the deity. They attain the status made known by god Brahmā.

चरणश्छरणं पश्चात् प्रपद्ये पदमीरयेत् ।
षोडशार्णो मंत्रराजः साक्षाल्लक्ष्म्या प्रकाशितः ॥ ४५ ॥

The mantra "At the end of the word 'Gopījana' the group of cowherdess one should utter the word 'Vallabha' lover. Then 'Caraṇam Śaraṇam Prapadye' that I resort to the feet of the lover of the groups of cowherdesses.

पूर्वं सनत्कुमाराय शंभवे तदनंतरम् ।
सखिभावं समाश्रित्य गोपिकावृंदमध्यगम् ॥ ४६ ॥

Gopī-jana-vallabha-caraṇam - śaraṇam prapadye. This is the ring of mantras of sixteen syllables. This was revealed by Lakṣmī to Sanatkumāra at the outset, and to Śambhu thereafter.

आत्मानं चिंतयेद्भद्रे राधामाधवसंज्ञकम् ।
गुरुष्वीश्वरभावेन वर्तेत प्रणतः सदा ॥ ४७ ॥

Oh ! gentle woman, the devotee should adopt the status of a friend and think of himself as present amidst the group of cowherdesses; and name himself and Rādhāmādhava.

वैष्णवेषु च सत्कृत्य तथा समतयाऽन्यतः ।
दिवानिशं चिंतनं च स्वामिनोः प्रेमबंधनात् ।
कुर्यात् पर्वस्वपि सदा यात्रापर्वमहोत्सवान् ॥ ४८ ॥

He should always behave humbly regarding his preceptor as Īśwara and towards Vaiśṇavas – devotees of Viṣṇu – he must behave with great respect. Towards others he must have the feeling of equality. Day and night, he must think about the masters with the bondage of love. During the festive occasions he shall always perform the rites of great festivals and pilgrimages.

इति श्रीबृहन्नारदीयपुराणोत्तरभागे वसुमोहिनीसंवादे
पुरुषोत्तम*माहात्म्यं नाम एकोनषष्टितमोऽध्यायः ॥*

Thus ends the 59th Adhyāya in Nārada Purāṇa.

* * *

Note : This whole adhyāya is totally confusing and the subject matter is not clear. It is also opposed to authorities. Such refe-rences are not found in Bhāgawatam, or Mahābhārata Tātparya Nirṇaya and various other authoritative works. So the devoted readers should proceed on the basis of the guidelines given for understanding Purāṇas to establish the correct truth.

Greatness of Śrīmad Ācārya can be felt only, when these are seen.

Many prameyas stated here are incorrect. Devotees should be ever greatful to Śrīmad Ācārya for bringing Correct Truth to save sātwic souls.

Om Śrī Kṛṣṇārpaṇamastu.

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीबृहन्नारदीयपुराणम्

उत्तरभागे श्रीपुरुषोत्तममाहात्म्यम्

Śrī Bṛhan Nāradīya Purāṇam

Uttara Bhāga - Mahimās of Śrī Puruṣottama

षष्ठितमोऽध्यायः – Adhyāya 60

Ślokas 1 to 76

वसुरुवाच— Vasu said :

ततो गच्छेद्विधिसुते तीर्थं यज्ञांगसंभवम् ।
इंद्रद्युम्नसरो नाम यत्रास्ते पावनं शुभम् ॥ १ ॥

Thereafter, the pilgrim should, oh ! daughter of Brahmā, go to the holy centre originating from the sacrificial limb, where the splendid and holy lake called **'Indradyumna saras'** is present.

तत्र गत्वा शुचिर्विद्वानाचम्य मनसा हरिम् ।
ध्यात्वोपस्थाय च विभुं मंत्रमेनमुदीरयेत् ॥ २ ॥

After going there, the pure and learned devotee shall perform the rite of ācamana and mentally meditate on Śrī Hari. After worshipping the Lord, he should repeat this mantra.

"अश्वमेधांगसंभूत तीर्थ सर्वाघनाशन ।
स्नानं त्वयि करोम्यद्य पापं हर नमोऽस्तु ते" ॥ ३ ॥

Oh ! Tīrtha, born of the limb of horse-sacrifice, oh ! destroyer of sins, I shall take my holy bath in you – dispel my sins. Obeisance be to you.

एवमुच्चार्य विधिवत् स्नात्वा देवान् ऋषीन् पितॄन् ।
तिलोदकेन वाऽन्यांश्च संतर्प्याचम्य वाग्यतः ॥ ४ ॥

After uttering the above mentioned Mantra and having performed ablution and after propitiating gods, sages and ancestors and others with water mixed with gingelly seeds

दत्वा पितॄणां पिंडांश्च संपूज्य पुरुषोत्तमम् ।
दशाश्वमेधिकं सम्यक्फलं प्राप्नोति मानवः ॥ ५ ॥

and observing silence, he should perform the ācamana rite of sipping water and offer piṇḍas – balls of rice to pitṛs. After worshipping **Lord Purușottama**, one gets the benefit of ten horse-sacrifices properly.

सप्तावरान् सप्त परान् वंशानुद्धृत्य देववत् ।
कामगेन विमानेन विष्णुलोकं स गच्छति ॥ ६ ॥

He shall uplift seven preceding generations and seven subsequent generations and shall go to the world of Śrī Vișṇu like a god by means of the aerial Vimāna that moves about as he pleases.

भुक्त्वा तत्र वरान् भोगान् यावच्चंद्रार्कतारकम् ।
च्युतस्तस्मादिहायातो मोक्षं च लभते ध्रुवम् ॥ ७ ॥

He enjoys great and excellent pleasures there, as long as the Moon, Sun and stars shine. Falling off from that world, he comes to this world and subsequently shall certainly attain salvation.

एवं कृत्वा पंचतीर्थीमेकादश्यामुपोषितः ।
ज्येष्ठशुक्ले पंचदश्यां यः पश्येत् पुरुषोत्तमम् ॥ ८ ॥

After perfroming the pilgrimage to the Pañcatīrthi and observing fast on the eleventh day in the bright half of the month of Jyeṣṭha, the devotee visit **Puruṣottama** on the fifteenth day – full Moon day of Jyeṣṭha.

स पूर्वोक्तफलं प्राप्य क्रीडित्वा चाच्युतालये ।
प्रयाति परमं स्थानं यस्मान्नावर्तते पुनः ॥ ९ ॥

He shall thereby attain the benefit mentioned before. He shall sport about in the abode of Śrī Acyuta and go to the highest region from which he does not return to Samsāra.

पृथिव्यां यानि तीर्थानि सरितश्च सरांसि च ।
पुष्करिण्यस्तडागानि वाप्यः कूपास्तथा ह्रदाः ॥ १० ॥

Whatever places of sacred waters, rivers, lakes, Puṣkariṇis (Lotus ponds), tanks, wells, pools, rivers and oceans are on the Earth

नाना नद्यः समुद्राश्च सप्ताहं पुरुषोत्तमे ।
ज्येष्ठशुक्लदशम्यादि प्रत्यक्षं यान्ति सर्वदा ॥ ११ ॥

all of them appear in the **holy centre of Puruṣottama for seven dayṣ beginning with the tenth day of the bright half of Jyeṣṭha.** They appear there always.

स्नानदानादिकं यस्माद्देवताप्रेक्षणे सति ।
नृभिर्यत् क्रियते तत्र तत् सर्वं चाक्षयं भवेत् ॥ १२ ॥

Oh ! chaste lady, whatever is performed by men such as ablution, charitable gifts visiting the deity etc., at the holy place of **Puruṣottama** shall be of an everlasting benefit.

ज्येष्ठमासे तु दशमी शुक्लपक्षस्य मोहिनि ।
हरते दश पापानि तस्माद्दशहरा स्मृता ॥ १३ ॥

Oh ! Mohini, the tenth day of the bright half of the month of *Jyeṣṭha dispells, the ten sins.* Hence, it is called 'Daśahara'.

यस्तस्यां हलिनं कृष्णं पश्येद् भद्रां च सुव्रतः ।
सर्वपापविनिर्मुक्तो विष्णुलोकं व्रजेन्नरः ॥ १४ ॥

The man who visits the plough share armed Balarāma, Śrī Kṛṣṇa and Subhadrā on that day shall be liberated from all sins. That excellent observer of vows shall go to the world of Śrī Viṣṇu.

नरो दोलागतं दृष्ट्वा गोविंदं पुरुषोत्तमम् ।
फाल्गुन्यां संयतो भूत्वा गोविंदस्य पुरं व्रजेत् ॥ १५ ॥

By seeing Govinda **Puruṣottama** seated in the swing on the full moon day in the month of Phālguṇa, while observing self-control, the man shall go to the city of Śrī Viṣṇu.

विषुवे दिवसे प्राप्ते पंचतीर्थविधानतः ।
दृष्ट्वा संकर्षणं कृष्णां सुभद्रां च सुलोचने ॥ १६ ॥

When the day of Viṣṇu (equinox) arrives, oh ! woman of beautiful eyes, the man should visit Saṅkarśaṇa, Śrī Kṛṣṇa and Subhadrā in accordance with the same injunctions as in the case of Pañcatīrtha.

नरः समस्तयज्ञानां फलं प्राप्नोति दुर्लभम् ।
विमुक्तः सर्वपापेभ्यो विष्णुलोकं च गच्छति ॥ १७ ॥

By visiting these, the man attains the rare benefit of the yajñas. Liberated from all sins, he goes to the world of Śrī Viṣṇu.

यः पश्यति तृतीयायां कृष्णं चंदनरूषितम् ।
वैशाखस्य सिते पक्षे स यात्यच्युतमंदिरम् ॥ १८ ॥

He who sees Śrī Kṛṣṇa fully smeared with sandal paste the third day in the bright half of the month of Vaiśākha, goes to the mansion of Śrī Acyuta.

यदा भवेत् महाज्यैष्ठी राशिनक्षत्रयोगतः ।
प्रयत्नेन तदा मर्त्यैर्गन्तव्यं पुरुषोत्तमम् ॥ १९ ॥

When the holy day of Mahājyaiṣṭhī arrives in view of the particular conjunction of the sign of zodiac and the constellation, men shall make special effort to **go to Puruṣottama**.

कृष्णं दृष्ट्वा महाज्यैष्ठ्यां रामं भद्रां च मोहिनि ।
नरो द्वादशयात्राणां फलं प्राप्नोति चाधिकम् ॥ २० ॥

By seeing Śrī Kṛṣṇa, Śrī Rāma, and Bhadrā namely Subhadrā, on the Mahājyaiṣṭhī day, oh ! Mohini, the man shall attain the benefit of 12 pilgrimages or even more.

प्रयागे च कुरुक्षेत्रे नैमिषे पुष्करे गये ।
गंगाद्वारे च कुब्जाम्रगंगासागरसंगमे ॥ २१ ॥

The holy centres and sacred rivers mentioned below are not as meritorious as paying a visit to Śrī Kṛṣṇa. They are :

(1) Prayāga
(2) Kurukṣetra
(3) Naimiṣa
(4) Puṣkara
(5) Gayā
(6) Gaṅgādwāra
(7) Kubjāmra
(8) the confluence of Gaṅgā and the ocean the mouth of Gaṅgā river.

कोकामुखे शूकरे च मथुरायां मरुस्थले ।
शालग्रामे वायुतीर्थे मंदरे सिंधुसागरे ॥ २२ ॥

(9) Kokāmukha
(10) Śūkara
(11) Mathurā
(12) Marusthala (the desert of Rājasthān)
(13) Śālagrāma
(14) Vāyu Tīrtha
(15) Mandara
(16) Sindhusāgara.

पिंडारके चित्रकूटे प्रभासे कनखले तथा ।
शंखोद्धारे द्वारकायां तथा बदरिकाश्रमे ॥ २३ ॥

(17) Piṇḍāraka
(16) Citrakūṭa
(19) Prabhāsa
(20) Kanakhala
(21) Śaṅkhoddhāra
(22) Dwārakā
(23) Badarikāśrama

लोहकूटे चाश्वतीर्थे सर्वपापप्रमोचने ।
कर्दमाले कोटितीर्थे तथा चामरकंटके ॥ २४ ॥

(24) Lohakūṭa
(25) Aśwatīrtha, that dispels all sins
(26) Kardamāla
(27) Koṭitīrtha
(28) Amarakaṇṭaka

लोलार्के जंबुमार्गे च सोमतीर्थे पृथूदके ।
उत्पलावर्तके चैव पृथुतुंगे सकुब्जके ॥ २५ ॥

(29) Lolārka

(30) Jambumārga

(31) Somatīrtha

(32) Pṛthūdaka

(33) Utpalāvartaka

(34) Pṛthutuṅga

(35) Kubjaka

एकाम्रके च केदारे काश्यां वा विरजे सति ।
कालंजरे च गोकर्णे श्रीशैले गंधमादने ॥ २६ ॥

(36) Ekāmraka

(37) Kedāra

(38) Kāśī

(39) Virajā

(40) Kālañjara

(41) Gokarṇa - then Mountains like

(42) Śrīśaila

(43) Gandhamādana

महेंद्रे मलये विंध्ये पारियात्रे हिमाह्वये ।
सह्ये च शुक्तिमति च गोमंते चार्बुदे तथा ॥ २७ ॥

(43) Mahendra

(44) Malaya

(46) Vindhya

(46) Pāriyāta

(47) Himālaya

(48) Sahya

(49) Śuktimat

(50) Gomanta

(51) Arbuda - in rivers like

गंगायां च महाभागे यत्पुण्यं यामुनेषु च ।
सारस्वतेषु गोमत्यां ब्रह्मपुत्रेषु सप्तसु ॥ २८ ॥

(52) Gaṅgā

(53) Yamunā

(54) Saraswatī

(55) Gomati

(56) The seven, Brahmaputrās,

गोदावरी भीमरथी तुंगभद्रा च नर्मदा ।
तापी पयोष्णी कावेरी शिप्रा चर्मण्वती तथा ॥ २९ ॥

(51) Godāvarī

(58) Bhīmarathī

(59) Tuṅgabhadrā

(60) Narmadā

(61) Tāpī

(62) Payoghnī

(63) Kāverī

(64) Śiprā

(65) Charmaṇvatī.

वितस्ता चंद्रभागा च शतद्रुर्बाहुदा तथा ।
ऋषिकुल्या मरुद्वृद्धा विपाशा च दृषद्वती ॥ ३० ॥

(66) Vitastā

(67) Candrabhāgā

(68) Śatadru

(69) Bāhudā

(70) Ṛṣikulyā

(71) Marudvṛddhā

(72) Vipāśā

(73) Dṛṣadvatī

सरयूर्नाकगंगा च गंडकी च महानदी ।
कौशिकी करतोया च त्रिस्रोता मधुवाहिनी ॥ ३१ ॥

(74) Sarayū

(75) Nākagaṅgā

(76) Gaṇḍakī

(77) Mahānadī

(78) Kauṣikī

(79) Karatoyā

(80) Trisrotā

(81) Madhuvāhinī

महानदी वैतरणी याश्चान्या नानुकीर्तिताः ।
ताः सर्वा न समाः प्रोक्ताः कृष्णसंदर्शनस्य च ॥ ३२ ॥

(82) Mahānadī Vaitaraṇī and other rivers are not mentioned here.

All these **NOT EQUAL to the visit to Śrī Kṛṣṇa in the matter of yielding benefits.**

यत्फलं स्नानदानेन राहुग्रस्ते दिवाकरे ।
तत्फलं कृष्णमालोक्य महाज्यैष्ठ्यां लभेन्नरः ॥ ३३ ॥

By visiting Śrī Kṛṣṇa on the Mahājyaiṣṭhī day, a man shall obtain that benefit which one gets by taking a holy dip and offering charitable gifts when the Sun is swallowed by Rāhu – that is, when there is solar eclipse.

तस्मात् सर्वप्रयत्नेन गंतव्यं पुरुषोत्तमम् ।
महाज्यैष्ठ्यां विधिसुते सर्वकामफलेप्सुभिः ॥ ३४ ॥

Hence, by all means, oh ! daughter of Brahmā, all these who wish to obtain desired benefits should put in all efforts and go to **Puruṣottama** on Mahājyaiṣṭhī day.

दृष्ट्वा रामं महाज्यैष्ठ्यां कृष्णं चापि सुभद्रया ।
विष्णुलोकं नरो याति समुद्धृत्य कुलं शतम् ॥ ३५ ॥

By visiting Balarāma and Śrī Kṛṣṇa along with Subhadrā on the Mahājyaiṣṭhī day, the man goes to the word of Śrī Viṣṇu, after uplifting hundred members of his family.

भुक्त्वा तत्र वरान् भोगान् यावदाभूतसंप्लवम् ।
पुण्यक्षयादिहागत्य चतुर्वेदी द्विजो भवेत् ॥ ३६ ॥

He shall enjoy excellent pleasures there as long as all the living beings are not dissolved. When the merits are exhausted he comes here and is born as a brāhmaṇa well-versed in the four Vedas.

स्वधर्मनिरतः शांतः कृष्णभक्तो जितेन्द्रियः ।
वैष्णवं योगमास्थाय ततो मोक्षमवाप्नुयात् ॥ ३७ ॥

He will be devoted to his own duty. He will be quiescent devotee of Śrī Kṛṣṇa. He will be conquering all sense organs. By adopting the yoga pertaining to Śrī Viṣṇu, he shall attain salvation.

मासि ज्येष्ठे च संप्राप्तनक्षत्रे चेन्द्रदैवते ।
पौर्णमास्यां तदा स्नानं प्रशस्तं सागरांभसि ॥ ३८ ॥

In the month of Jyeṣṭha, when the Full Moon day comes in conjunction with the constellation having Indra for its deity, the ablution in the ocean is well praised.

सर्वतीर्थमयः कूपस्तदास्ते सजलः शुचिः ।
तथा भोगवती तत्र प्रत्यक्षा भवति ध्रुवम् ॥ ३९ ॥

In this, there is a well, which becomes identical with the tīrtha. It is full of water and pure; so also the Bhogavatī the Gaṅgā of the nether worlds, manifests it.

तस्माज्ज्यैष्ठ्यां समुद्धृत्य हेमादिकलशैर्जलम् ।
कृष्णरामाभिषेकार्थं सुभद्रायाश्च मोहिनि ॥ ४० ॥

Hence, on the Jyaiṣṭhī day, oh ! Mohini, water must be drawn out of it by means of gold and other pots for the ablution of Śrī Kṛṣṇa, Balarāma and Subhadrā.

कृत्वा सुशोभनं मंचं पताकाभिरलंकृतम् ।
सुदृढं सुखसंचारं वस्त्रैः पुष्पैरलंकृतम् ॥ ४१ ॥

A mañca – a raised platform of great splendour should be created and decorated with flags.

It must be firm and of easy access. It should be decorated with clothes and flowers.

विस्तीर्णं धूपितं धूपैः स्नानार्थं रामकृष्णयोः ।
पीतवस्त्रपरिच्छिन्नं मुक्ताहारावलंबितम् ॥ ४२ ॥

It must be adequately extensive. It must be adequately extensive. It must be fumigated with incense for the purpose of ablution of Balaāma and Śrī Kṛṣṇa. It must be covered with a yellow cloth, pearl necklaces should be suspended by way of deco-ration.

तत्र नानाविधैर्वाद्यैः कृष्णं नीलांबरं सति ।
मंचे संस्थाप्य भद्रां च जयमंगलनिःस्वनैः ॥ ४३ ॥

Oh ! chaste woman, to the accompaniment of auspicious shouts of victory Śrī Kṛṣṇa, Balarāma, and Subhadrā should be installed on the platform.

ब्राह्मणैः क्षत्रियैर्वैश्यैः शूद्रैश्चान्यैश्च मोहिनि ।
अनेकशतसाहस्रैर्वृतं स्त्रीपुरुषैस्तथा ॥ ४४ ॥

It must be surrounded by thousands of people both men and women as well as all types of castes such as Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras and others.

गृहस्थाः स्नातकाश्चैव यतयो ब्रह्मचारिणः ।
स्नापयन्ति तदा कृष्णं मंचस्थं सहलायुधम् ॥ ४५ ॥
तथा समस्ततीर्थानि पूर्वोक्तानि च सुंदरि ।
मोदकैः पुष्पमिश्रैश्च स्नापयन्ति पृथक् पृथक् ॥ ४६ ॥

Oh ! Mohini, life-long student of Vedas, the house holders, ascetics and religious students should bow to Śrī Kṛṣṇa along with Balarāma seated on the platform.

पश्चात्पटहसंघोषैर्भेरीमुरजनिःस्वनैः ।
काहलैस्तालशब्दैश्च मृदंगैर्झर्झरैस्तथा ॥ ४७ ॥

Oh ! beautiful woman all the tīrthas mentioned before bathe there separately; one should bathe there offering sweets mixed with flowers. Thereafter, a loud sound like roaring of the sea is heard.

अन्यैश्च विविधैर्वाद्यैर्घण्टास्वनविमिश्रितैः ।
स्त्रीणां मंगलशब्दैश्च स्तुतिशब्दैर्मनोरमैः ॥ ४८ ॥

It is the sound of the drums, war drums, Murujas, trumpets, cymbals, Mṛdangas, gongs and other types of instruments, mixed with the sound of bells, auspicious shouts of women,

जयशब्दैस्तथा स्तोत्रैर्वीणावेणुनिनादितैः ।
श्रूयते सुमहाञ्छब्दः सागरस्येव गर्जतः ॥ ४९ ॥

charming sound eulogies, shouts of victory, drums, the sounds of flutes and lutes

मुनीनां वेदघोषैश्च मंत्रघोषैस्तथापरैः ।
नानास्तोत्रवरैः पुण्यैः सामगानोपबृंहितैः ॥ ५० ॥

of the chating of the Vedas by the sages and the sounds of Mantras, holy hymns, heightened by the singing of Sāmans.

श्यामावदातवेश्याभिः पीतरक्तांशुकैस्तथा ।
चामरै रत्नदंडैश्च वीज्यते रामकेशवौ ॥ ५१ ॥

Rāma and Keśava should be jewelled handees red and yellow silken clothes, by courtesans both of dark and fair complexion.

यक्षविद्याधरैः सिद्धैर्देवगंधर्वचारणैः ।
आदित्या वसवो रुद्राः साध्या विश्वे मरुद्गणाः ॥ ५२ ॥

The Ādityas, Vasus, Rudras, Sādhyas, Maruts, the guardians of quarters and others along with the Yakșas, Vidyādharas, Siddhas, Devatās, Gandharvas and Cāraṇas eulogise **Purușottama.**

लोकपालास्तथान्ये च स्तुवन्ति पुरुषोत्तमम् ।
नमस्ते देवदेवेश पुराणपुरुषोत्तम ॥ ५३ ॥

Oh ! Lord of the chiefs of the Devatās, obeisance to you. Oh ! excellent ancient Purușa, oh ! Lord, the cause of creation, sustenance, and annihilation of the Universe, oh ! Lord of the worlds, of Lord of the Universe.

सर्गस्थित्यन्तकृद्देव लोकनाथ जगत्पते ।
त्रैलोक्यशरणं देवं ब्रह्मण्यं मोक्षकारणम् ॥ ५४ ॥

We shall bow down with devotion to that Lord who is the refuge of the three worlds, who is favourably disposed to the brāhmaṇas and who is the cause of salvation. The Lord who is the bestower of all desired benefits.

तं नमस्यामहे भक्त्या सर्वकामफलप्रदम् ।
स्तुत्वेवं विबुधाः कृष्णं रामं चैव महाबलम् ॥ ५५ ॥

Oh ! daughter of Brahmā, Devatās shall then be stationed in the firment of eulogising Śrī Kṛṣṇa, Rāma, of great strength and

सुभद्रां चापि विधिजे तदाकाशे व्यवस्थिताः ।
गायन्ति देवगंधर्वा नृत्यन्त्यप्सरसस्तथा ॥ ५६ ॥

Subhadrā and devatās and the Gandharvas sing while the divine damsels dance.

देवतूर्याणि वाद्यन्ते वाता वान्ति सुशीतलाः ।
पुष्पमिश्रं तदा मेघा वर्षन्त्याकाशगोचराः ॥ ५७ ॥

The divine drums and musical instruments are sounded. Cool breezes blow. The clouds in the sky shower flowers.

जयशब्दं च कुर्वन्ति मुनयः सिद्धचारणाः ।
शक्राद्या विबुधाः सर्वे ऋषयः पितरस्तथा ॥ ५८ ॥

The Sages, Siddhas, Cāraṇas, Śakra and other Devas, Sages, Pitṛs,

प्रजानां पतयो नागा ये चान्ये स्वर्गवासिनः ।
ततो मंगलसंभारैर्विधिमन्त्रपुरस्कृतम् ॥ ५९ ॥

Prajāpatis, Nāgas and other heaven dwellers raise shouts of victory. With the articles of ablution along with their auspicious requisites duly consecrated with mantras,

आभिषेचनिकं द्रव्यं गृहीत्वा देवतागणाः ।
इन्द्र विष्णू महावीर्यौ सूर्याचंद्रमसौ तथा ॥ ६० ॥

the following deities etc. approach **Puruṣottama** to bathe Him. The deities are Indra, Viṣṇu of great prowess, the Sun, and the Moon.

धाता चैव विधाता च तथा चैवानिलानलौ ।
पूषा भगोऽर्यमा त्वष्टा विवस्वानंशुमांस्तथा ॥ ६१ ॥

रुद्राश्विसहितो धीमान् मित्रेण वरुणेन च ।
रुद्रैर्वसुभिरादित्यैर्वालखिल्यैर्मरीचिजैः ॥ ६२ ॥

Rudra along with Aświns, Mitra, Varuṇa, Rudras, Vasus, Ādityas, Vālakhilyas the sons of Marīchi.

भृगुभिश्चांगिरोभिश्च सर्वविद्यासु निष्ठितैः ।
पितामहः पुलस्त्यश्च पुलहश्च महातपाः ॥ ६३ ॥

The Bhṛgus, Aṅgiras, those who abide all learning; Pitāmaha, Pulastya, Pulaha of great penance,

अंगिराः कश्यपोऽत्रिश्च मरीचिर्भृगुरेव च ।
क्रतुर्हरः प्रचेताश्च मनुर्दक्षस्तथैव च ॥ ६४ ॥

Aṅgiras, Kaśyapa, Atri, Marīchī, Bhṛgu, Hara, Pracetas, Manu, Dakṣa,

ऋतवश्च ग्रहाश्चैव ज्योतींषि च द्विजोत्तमाः ।
मूर्तिमत्यश्च सरितो देवाश्चैव सनातनाः ॥ ६५ ॥

Seasons, planets, luminaries, excellent brāhmaṇas, rivers in their embodied forms eternal Devatās,

सुभद्राश्च ह्रदाश्चैव तीर्थानि विविधानि च ।
पृथिवी द्यौर्दिशश्चैव पादपाश्च द्विजोत्तमाः ॥ ६६ ॥

the deep pools of great auspicious, the different kinds of tīrthas, earth, heaven, quarter, trees, excellent birds,

अदितिर्देवमाता च ह्रीः श्रीः स्वाहा सरस्वती ।
उमा शची सिनीवाली तथा चानुमतिः कुहूः ॥ ६७ ॥

Aditi, the mother of the Devatās, Hrī, Śrī, Swāhā, Saraswatī, Umā, Śaci, Sinīvālī, Anumati, Kuhū,

राका च धिषणा चैव पत्न्यश्चान्या दिवौकसाम् ।
श्रेष्ठो गिरीणां हिमवान् नागराजश्च वामनः ।
पारियात्रश्च विंध्यश्च मेरुश्चानेकशृंगवान् ॥ ६८ ॥

Rākā, Dhiṣaṇā and other wives of the heaven-dwellers, the Himālayas, the most excellent among Mountains, the King of serpents, Vāmana,

ऐरावतः सानुचरः कलाः काष्ठास्तथैव च ।
मासार्धमासा ऋतवस्तथा रात्र्यहनी समाः ॥ ६९ ॥

Priyavrata, the Vindhya, Meru of many peaks, Airāvata with its followers, the Kalās, Kāṣṭhās, months, fortnights, seasons, day, night, years,

उच्चैःश्रवा हयश्रेष्ठो नागराजश्च वामनः ।
अरुणो गरुडश्चैव लताश्चौषधिभिः सह ॥ ७० ॥

Ucchaiśśravas the most excellent among horse, Vāmana the King of serpents, Aruṇa, Garuḍa, creepers, herbs,

धर्मश्च भगवान् देवः समागच्छन्ति सर्वतः ।
कालो यमश्च मृत्युश्च यमस्यानुचराश्च ये ॥ ७१ ॥

Lord Dharma, Kāla, Yama, Mṛtyu and other attendants of Yama all these come.

बहुलत्वाच्च नोक्ता ये विविधा देवतागणाः ।
ते देवस्याभिषेकार्थं समायान्ति ततस्ततः ॥ ७२ ॥

Since they are too numerous they have not been mentioned fully. Different deities come there for the ablution of the Lord.

दिव्यसंभारसंयुक्तैः कलशैः कांचनैस्तथा ।
सारस्वतीभिः पुण्याभिर्दिव्यतोयाभिरेव च ॥ ७३ ॥

They come equipped with the divine requisites gold pots and holy waters of the Divine Saraswatī.

तोयेनाकाशगंगायाः कृष्णं रामेण संगतम् ।
सपुष्पैः कुंभसलिलैः स्नापयंत्यंबरे स्थिताः ॥ ७४ ॥

Staying in the sky, they bathe Śrī Kṛṣṇa along with Balarāma by means of the water of celestial Gaṅgā and waters of the pots in which flowers are mixed.

संचरन्ति विमानानि देवानामंबरे तथा ।
उच्चावचानि दिव्यानि कामगानि स्थिराणि च ॥ ७५ ॥

The divine aerial chariots of the devatās move about in the sky. Some fly high, Some fly low. They can go as they please. Some are stationery.

दिव्यरत्नविचित्राणि सेवितान्यप्सरोगणैः ।
गीतैर्वाद्यैः पताकाभिः शोभितानि समंततः ॥ ७६ ॥

They are variously decorated with divine jewels. They are resorted to by the apsarās. They are rendered splendid by means of banners and musical instruments.

इति श्रीबृहन्नारदीयपुराणोत्तरभागे वसुमोहिनीसंवादे पुरुषोत्तम*माहात्म्ये*
अभिषेको नाम षष्ठितमोऽध्यायः ॥

Thus ends the 60th Adhyāya of Nārada Purāṇa
*dealing with "**Puruṣottama Māhātmyā**".*

Oṁ Śrī Kṛṣṇārpaṇamastu.

* * *

|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीबृहन्नारदीयपुराणम्

उत्तरभागे श्रीपुरुषोत्तममाहात्म्यम्

Śrī Bṛhan Nāradīya Purāṇam

Uttara Bhāga - Mahimās of Śrī Puruṣottama

एकषष्ठितमोऽध्यायः – Adhyāya 61

Ślokas 1 to 103

वसुरुवाच— Vasu said :

एवं तदा विधिसुते कृष्णं रामेण संगतम् ।
सुभद्रां च महाभागाः संस्तुवन्ति मुदान्विताः ॥ १ ॥

Thus then Oh ! daughter of Brahmā, the highly blessed ones filled with joy eulogise Śrī Kṛṣṇa in the company of Balarāma and Subhadrā.

देवा ऊचुः—

जय जय लोकपाल जय पद्मनाभ भूधरण ।
जय जय चादिदेव बहुकारण ॥ २ ॥

Hail, Hail to you, oh ! protector of the worlds, be victorious, oh ! Padmanābha, oh ! supporter of the Earth. Be victorious, oh ! Primordial Lord, the cause of the Universe.

जय जय वासुदेव जय सञ्चरण सत्करण ।
जय जय दिव्यमीन जय त्रिदशावर ॥ ३ ॥

Hail, Hail, to you, oh ! Vāsudeva, be victorious, Oh ! Saccaraṇa one who feel are auspicious, oh ! Satkaraṇa one whose activities are good. Be victorious, be victorious oh ! divine Fish, be victorious. Oh ! excellent one among the Devatās.

जय जय जळधिशायन जय जय योगेश जय वेदधर ।
जय जय विश्वमूर्ते जय चक्रधर ॥ ४ ॥

Victory to you. Oh ! Jalādhiśayana one who lies down to sleep in the ocean. Hail, Hail, to you, oh ! Lord of yogins. Be victorious, oh ! redeemer of the Vedas. Be victorious, be victorious, oh ! Viśwamūrti one whose body is the Universe, be victorious, oh ! Chakradhara, oh ! ruler of discus.

जय जय भूतनाथ जय श्रीनिवास जय जय योगिवर ।
जय जय सूर्यनेत्र जय देव वराह ॥ ५ ॥

Victory, Victory to you, oh ! Lord of living beings, be victorious, oh ! Śrīnivāsa, hail, hail, to you, oh ! excellent yogin. Be victorious, be victorious, oh ! Sūryanārāyaṇa, one who has the Sun as one His eyes; be victorious, oh ! Lord Varāha – divine Boar.

जय जय कैटभारे जय जय वेदवर ।
जय जय कूर्मरूप जय यज्ञवर ॥ ६ ॥

Be victorious, be victorious, oh ! enemy of Kaiṭabha; be victorious, be victorious, oh ! excellent one mentioned in or known through the Vedas. Victory, victory to you, oh ! Kūrma rūpa one who has assumed the form of the divine tortoise, be victorious, oh ! excellent yajñas.

जय जय कमलनाभ जय शैलधर ।
जय जय योगेश जय वेगधर ॥ ७ ॥

Be victorious, be victorious, oh ! Kamalanābha (one with the lotus in the umbilicus), victory to the uplifter of the mountain Govardhana. Be victorious, be victorious, oh ! holder of velocity.

जय जय विश्वमूर्ते जय चक्रधर ।
जय जय भूतनाथ जय धरणीधर ॥ ८ ॥

Be victorious, be victorious, oh ! Viśwamūrti, who are the embodiment of the Universe, be victorious. Oh ! weilder of discus. Be victorious, be victorious, oh ! Lord of living beings, victory to you, oh ! uplifter of the Earth.

जय जय शेषशायिञ्जय पीतवास ।
जय सोमकान्त जय योगवास जय जय ॥ ९ ॥

Be victorious, be victorious, oh ! Śeṣaśāyin, you who lie on the serpent Śeṣa, be victorious, oh ! yellow robed one. be victorious, oh ! Somakānta – You that shine like the Moon. Be victorious, oh ! abode of Yoga, be victorious, be victorious.

दहनचक्र जय धर्मवास जय जय ।
गुणनिधान जय श्रीनिवास जय जय ॥ १० ॥

Oh ! Dahanacakra, You whose discus blazes like fire, be victorious. Hail, victory to You, oh ! abode of Dharma, be victorious, be victorious, oh ! receptacle of attributes. be victorious, oh ! Śrīnivāsa, be victorious, be victorious.

गरुडासन जय सुखनिवास जय जय ।
जय जय धर्मकांत जय जय मतिनिवास ॥ ११ ॥

Oh ! Garuḍāsana – you who are seated on Garuḍa be victorious. Hail to you oh ! abode of happiness. Be victorious, be victorious, oh ! lover of Dharma. Victory, Victory to you, oh ! abode of intellect

जय जय गहनगेहनिवास ।
जय जय योगिगम्य जय मखनिवास ॥ १२ ॥

Be victorious, be victorious oh ! Gahanagehanivāsa, one whose abode is mysterious, oh ! Yogigamya one wo are knowable to the yogins; Hail to you, oh ! abode of sacrifices.

जय जय वेदवेद्य जय शान्तिकर ।
जय जय योगिचिंत्य जय पुष्टिकर ॥ १३ ॥

Be victorious, be victorious, oh ! Vedavedya one who can be known only through the Vedas, be victorious, oh ! Śāntikara (oh ! cause of peace and quiscence). Be victorious, be victorious, oh ! Yogicintya (you who one to be contemplated by the yogins) be victorious, oh ! Puṣṭikara casue of Grace or nourishment.

जय जय ज्ञानमूर्ते जय कमलाकर ।
जय जय भाववेद्य जय मुक्तिकर ॥ १४ ॥

Be victorious, be victorious, oh ! embodiment of knowledge, be victorious, be victorious, oh ! Bhāvavedya – one who can be comprehended through devotion, be victorious, be victorious, oh ! cause of liberation.

जय विमलदेह जय जय सत्त्वनिलय ।
जय जय गुणसमूह जय जय यज्ञकर ॥ १५ ॥

Be victorious, oh ! deity whose body is free from impurities, be victorius, be victorious oh ! abode of Sātwic qualities. Hail,

hail, to you, oh ! Guṇasamūha (you who are endowed with a multitude of attributes). Be victorious, be victorious oh ! Yajña-kara the cause of sacrifice.

जय जय गुणविहीन जय जय मोक्षकर ।
जय जय भूहिरण्य जय जय कान्तियुत ॥ १६ ॥

Be victorious, be victorious, oh ! deity devoid of attributes. Be victorious, be victorius. Oh ! cause of libertaion. Be victorious, be victorious, oh ! Bhūhiraṇya – you who possess lands and gold be victorious; be victorious; oh ! Kāntiyuta who are endowed with shining splendour.

जय लोकशरण जय जय लक्ष्मीपते ।
जय पंकजाक्ष जय जय सृष्टिकर ॥ १७ ॥

Be victorious, oh ! refuge of the worlds, be victorious, be victorious, oh ! Lord of Lakṣmī, Be victorious, oh ! Lotus eyed one, be victorious, be victorious, oh ! cause of creation.

जय योगयुत जयातसीकुसुमश्यामदेह ।
जय जय समुद्राविष्टदेह जय लक्ष्मीपंकजभोगदेह ॥ १८ ॥

Hail to you, oh ! Yogayuta (one - endowed with yoga), be victorious, oh ! Atasīkusuma. Shyāmadeha (one whose body is dark complexioned like the flower of Atasi). Glory, along to you, oh ! Samudrāviṣṭadeha, you whose body has penetrated the ocean. Be victorious, oh ! god whose lotus like body accords pleasure to Lakṣmī.

जय जय भक्तिभावन लोकगेय ।
जय लोककांत जय परमशांत ॥ १९ ॥

Glory, glory to you, oh ! Bhaktibhāvana, (Oh ! efficient cause of devotion) Oh ! Lokageya, one worthy of being sung about the world. Be victorius, oh ! lover of the worlds, be victorious oh ! extrememly quiscent one.

जय जय परम्रसार जयचक्रधर ।
जय भोगियुत जय नीलांबर ॥ २० ॥

Be victorious, be victorious, oh ! the highest essence, be victorious. Oh ! weilder of the discus, be victorious, oh ! one resting on the serpent; be victorious, oh ! blue-robed one.

जय सांख्यनुत जय कलुषहर ।
जय कृष्ण जगन्नाथ जय संकर्षणानुज ॥ २१ ॥

Be victorious, be victorious, oh ! deity with eyes like the petals of the lotus. Be victorious, oh ! bestower of the desired benefit.

जय जय पद्मपलाशाक्षजय वांछितफलप्रद ।
जय मालावृतोरस्क जय चक्रगदाधर ॥ २२ ॥

Glory to the deity whose chest is covered with garlands. Be victorious, oh ! weilder of discus and iron club.

जय पद्मालयाकांत जय विष्णो नमोऽस्तु ते ।
एवं स्तुत्वा तदा देवाः शक्राद्या हृष्टमानसाः ॥ २३ ॥

Be victorious, oh ! Lord of Lakṣmī, be victorious, oh ! Viṣṇu obeisance be to you.

After eulogising thus, Śakra and other devatās were delighted in their minds.

सिद्धचारणगंधर्वा ये चान्ये स्वर्गवासिनः ।
दृष्ट्वा स्तुत्वा नमस्कृत्य तद्गतेनान्तरात्मना ॥ २४ ॥

The Siddhas, Cāraṇas, dwellers visited, eulogised and made obeisance to Śrī Kṛṣṇa, Balarāma, Subhadrā with their mind fully turned towards them. Then they went back to their respective residences.

कृष्णं रामं सुभद्रां च यान्ति स्वं स्वं निवेशनम् ।
कपिलाशतदानेन यत्फलं पुष्करे स्मृतम् ॥ २५ ॥

By visiting Śrī Kṛṣṇa seated on the cushioned sofa in the company of Halāyudha (Balarāma), one attains that benefit which is derived by making a gift of a hundred cows, tawny-coloured variety in the holy centre of Puṣkara.

तत्फलं कृष्णमालोक्य मंचस्थं सहलायुधम् ।
कन्याशतप्रदानेन यत्फलं समुदाहृतम् ॥ २६ ॥

By visiting Śrī Kṛṣṇa seated on the cushioned couch a man obtains that benefit which is cited to result from the gift of a hundred virgins.

तत्फलं कृष्णमालोक्य मंचस्थं लभते नरः ।
शतनिष्कसुवर्णेन भूमिदानेन यत्फलम् ॥ २७ ॥

By visiting Balarāma and Śrī Kṛṣṇa along with Subhadrā seated in the cushioned sofa, one obtains the following benefits namely the gift of a hundred gold coins; the gift of lands;

तत्फलं चान्नदानेन सर्वातिथ्येन यत्फलम् ।
वृषोत्सर्गेण विधिवद् ग्रीष्मे तोयप्रदानतः ॥ २८ ॥

the gift of cooked rice; hospitality extended to every one; the rite of duly discharging the Vṛṣa (Bull); the gift of water during the Summer;

तिलधेनुप्रदानेन गजाश्वरथदानतः ।
चांद्रायणेन चीर्णेन तथा मासोपवासतः ॥ २९ ॥

the gift of Tiladhenu replica of cow in gingelly seeds the gift of elephants; horses and chariots; the rite of Cāndrāyaṇa, the observance of fast for a month;

यत्फलं सर्वतीर्थेषु व्रतैर्दानैश्च यत्फलम् ।
ससुभद्रौ रामकृष्णौ तद्लभेद्वीक्ष्य मंचगौ ॥ ३० ॥

pilgrimage to all holy centres and holy rites and religious gifts. Hence a man or woman must visit **Puruṣottama.**

तस्मान्नरोऽथवा नारी पश्येत् तं पुरुषोत्तमम् ।
स्नानशेषेण कृष्णस्य तोयेन यदि मोहिनि ॥ ३१ ॥

Oh ! Mohini, when duly bathed with the water that remains after Śrī Kṛṣṇa has been duly bathed

वंध्या मृतप्रजा वापि दुर्भगा ग्रहपीडिताः ।
राक्षसाद्यैर्गृहीता वा तथा रोगैश्च संहताः ॥ ३२ ॥

the barren woman, the lady whose progeny is dead, unfortunate wretched persons, those who are affected by evil planets, those who are possessed by rākṣasas and other and those who are affected by ailments attain purity immediately.

सद्यस्ताः शुद्धिमायान्ति विधिना ह्यभिषेचितः ।
प्राप्नुवंतीप्सितान्कामान्यान्यान्वांछन्ति सुप्रभे ॥ ३३ ॥

They attain desired benefits. Oh ! Lady of good lustre, they attain other things they desire, if they perform ablutions as per injunctions.

पुण्यानि यानि वायानि सत्यन्यानि धरातले ।
तानि स्नातावशेषस्य कलां नार्हन्ति षोडशीम् ॥ ३४ ॥

All other sacred waters on the Earth do not deserve even the sixteenth part of the remainder of water after the ablution of Kriṣṇa.

तस्मात् स्नानावशेषेण जलेन जलशायिनः ।
अभ्युक्षेत् सर्वगात्राणि सर्वकामप्रदेन च ॥ ३५ ॥

Hence the devotee should sprinkle limbs of his body with the sacred water that is left over after the ablution of the deity lying down in the waters. It is the sacred water that bestows all desired benefits.

स्नातं पश्यन्ति ये कृष्णं व्रजन्तं दक्षिणामुखम् ।
ब्रह्महत्यादिभिः पापैर्मुच्यन्ते ते न संशयः ॥ ३६ ॥

There is no doubt about this that those who visit Śrī Kṛṣṇa who goes towards the south after ablution, are liberated from even the murder of a brāhmaṇa and other sins.

शास्त्रेषु यत्फलं प्रोक्तं त्रिः प्रदक्षिणया भुवः ।
दृष्ट्वा नरो लभेत्कृष्णं तत्फलं दक्षिणामुखम् ॥ ३७ ॥

By visiting Śrī Kṛṣṇa facing the south, a man obtains that benefit which is mentioned in the scriptures as the results of circumbulating the Earth three times.

तीर्थयात्राफलं यत्तु पृथिव्यां समुदाहृतम् ।
दृष्ट्वा यान्तं लभेत् कृष्णं तत्फलं दक्षिणामुखम् ॥ ३८ ॥

By visiting Śrī Kṛṣṇa proceeding to the South, One attains the benefit cited as the result of pilgrimages in the whole of the Earth.

गंगाद्वारे च कुब्जाग्रे कुरुक्षेत्रेऽर्कपर्वणि ।
पुष्करादिषु चान्येषु यत्फलं स्नानतः स्मृतम् ॥ ३९ ॥

By visiting Kṛṣṇa proceeding to the south, one attains that benefit which is devirable from the holy bath at Gaṅgādwāra, Kubjāmra, Kurukṣetra, during the solar eclipse, at Puṣkara and other sacred waters.

यत्फलं दक्षिणास्यं तु कृष्णं यान्तं निरीक्ष्य च ।
अथ किं बहुनोक्तेन यत्फलं पुण्यकर्मणः ॥ ४० ॥

Of what avail is much talk ? By visiting Subhadrā, Balarāma and Keśava, facing the south,

वेदशास्त्रपुराणेषु भारते संहितादिषु ।
तत्फलं वीक्ष्य दक्षास्यौ सुभद्रौ बलकेशवौ ॥ ४१ ॥

One attains the benefit mentioned in the Vedas, scriptures, Purāṇas, Mahābhārata, Samhitās and other works, as the fruits of meritorious rites.

गुंडिचामंडपं यांतं ये पश्यन्ति रथे स्थितम् ।
सभद्रं सबलं कृष्णं ते यान्ति भवनं हरेः ॥ ४२ ॥

Those who see Śrī Kṛṣṇa seated in the chariot along with Subhadrā and Balarāma and proceed to Gauṇḍicā Maṇḍapa go to the abode of Śrī Hari.

गुंडिचायानसमये फाल्गुन्यां विषुवे तथा ।
सकृद्यात्रां नरः कृत्वा विष्णुलोकं प्रगच्छति ॥ ४३ ॥

By undertaking pilgrimage even once, at the time of journey to Gauṇḍicā, at the time fo equinox in the month of Phālguṇa, a man goes to the world of Śrī Viṣṇu.

यावतीः कुरुते मर्त्यो यात्राः श्रीपुरुषोत्तमे ।
तावत्कल्पं विष्णुलोके वसेदिति विनिश्चयः ॥ ४४ ॥

It is certain that a man will stay in the world of Śrī Viṣṇu for as many kalpas as the number of pilgrimages, he undertakes to **Śrī Puruṣottama**.

यात्रा द्वादश संपूर्णा यदा स्युर्विधिनंदिनि ।
तदा प्रतिष्ठां कुर्वीत विधिना पापनाशिनि ॥ ४५ ॥

Oh ! daughter of Brahmā, when twelve pilgrimages are completed; the devotee shall perform the rite of installation in accordance with the injunctions. It will be destructive of sins.

ज्येष्ठमासि सिते पक्षे ह्येकादश्यां समाहितः ।
गत्वा जलाशयं पुण्यमाचम्य प्रयतः शुचिः ॥ ४६ ॥

On the eleventh day in the bright half of the month of Jyeṣṭha, the devotee should go to the sacred waters, pure in mind and body. He should perform the rite of ācamana therein.

आवाह्य सर्वतीर्थानि ध्यात्वा नारायणं तथा ।
ततः स्नानं प्रकुर्वीत विधिबोधितवर्त्मना ॥ ४७ ॥

After invoking holy tīrthas and meditating on Nārāyaṇa, he should take holy bath in the manner indicated in the sacred precepts.

स्नात्वा सम्यक्ततो देवानृषींश्चापि पितॄन् स्वकान् ।
संतर्पयेत् तथान्यांश्च नामगोत्रोक्तिपूर्वकम् ॥ ४८ ॥

After the bathe in a decent manner, the devotee should perform Tarpaṇa rite for the devas, sages and pitṛs with the due utterance of their names and Gotras.

उत्तीर्य वाससी धौते निर्मले परिधाय च ।
उपस्पृश्य विधानेन तथोपस्थाय भास्करम् ॥ ४९ ॥

After coming out of the water, he should wear two pure clothes and perform ācamana rite as well as the due worship of Bhāskara, the Sun.

वेदमातरमावर्त्य पुण्यामष्टोत्तरं शतम् ।
सौरमन्त्रांस्तथा चान्यांस्त्रिः परीत्य नमेद्रविम् ॥ ५० ॥

He should then repeat Gāyatri the holy mantra, the mother of the Vedas, one hundred and eight times; and also other mantras pertaining to the Sun. He should circumambulate three times and then bow to the Sun.

वेदोक्तं त्रिषु वर्णेषु स्नानं जप्यमुदाहृतम् ॥ ५१ ॥

The procedure for the holy dip and the repetition of Japas is, in regard to the three castes, the same as mentioned in the vedas;

स्त्रीशूद्रयोर्वरारोहे वेदोक्तविधिवर्जितम् ।
ततो व्रजेन्मंदिरस्थे भक्त्या श्रीपुरुषोत्तमम् ॥ ५२ ॥

Oh ! fair woman, in regard to Śūdras and the women, the repetition of the vedic texts is to be avoided. Thereafter, he should, with devotion, go to Śrī **Puruṣottama** installed in the temple.

प्रक्षाल्य हस्तौ पादौ च उपस्पृश्य यथाविधि ।
घृतेन स्नापयेद्देवं क्षीरेण तदनंतरम् ॥ ५३ ॥

According to the injunctions, he should wash his hands and feet and perform ācamana rite. He should bathe the Lord with ghee and thereafter with milk.

मधुगंधोदकेनापि तीर्थचंदनवारिणा ।
ततो वस्त्रयुगं श्रेष्ठं भक्त्या तं परिधापयेत् ॥ ५४ ॥

He should then bathe the deity with honey, fragrant water and the water from the Tīrtha mixed with the sandal paste thereafter the devotee should clothe the deity with excellent pair of clothes.

चंदनागरुकर्पूरैः कुंकुमेन विलेपयेत् ।
पूजयेत् परया भक्त्या पद्मैश्च पुरुषोत्तमम् ॥ ५५ ॥

He should smear deity with sandal paste, agallochum, camphor and saffron. He should worship **Puruṣottama** by means of lotuses with great devotion.

संपूज्यैवं जगन्नाथं भुक्तिमुक्तिप्रदं हरिम् ।
धूपं चागरुसंयुक्तं देहे देवस्य चाग्रतः ॥ ५६ ॥

After thus worshipping Śrī Hari, the Lord of the Universe the bestower of worldly pleasures and salvation, the devotee should burn incense mixed with agallochum.

गुग्गुलं च सुनिष्पूतं दहेद् घृतसमन्वितम् ।
दीपं प्रज्वालयेद्भक्त्या यथाशक्ति घृतेन वै ॥ ५७ ॥

He should burn Guggula – aromatic resin of the pure variety along with ghee. With devotion, he should light the lamp with ghee in accordance with his capacity.

अन्यांश्च दीपकान् दद्याद् द्वादशैव समाहितः ।
गोघृतेन तु देवेशि तिलतैलेन वा पुनः ॥ ५८ ॥

With great concentration, he should light twelve other lamps, oh ! goddess, with cow's ghee or with gingelly oil.

नैवेद्यं पायसापूपशष्कुलीवेष्टकानि च ।
मोदकं फाणिकं चान्यत् फलानि च निवेदयेत् ॥ ५९ ॥

The devotee then offers the following as naivedyas, namely Milk-pudding, fried pie, coiled baked pie, circular fried coils, sweet meals molasses and fruits.

एवं पंचोपचारेण संपूज्य पुरुषोत्तमम् ।
ॐ नमः पुरुषोत्तमायेति जपेदष्टोत्तरं शतम् ॥ ६० ॥

After completing the worship of **Puruṣottama** by means of the five fold services, the devotee should perform hundred and eight times the japa of the Mantra "Om obeisance to **Puruṣottama**".

ततः प्रसादयेद्देवं दंडवत् प्रणिपत्य च ।
ततोऽर्चयद्गुरुं भक्त्या पुष्पवस्त्रानुलेपनैः ॥ ६१ ॥

Thereafter, he should propitiate the lord by bowing down and prostrating before Him like a staff. Thereafter, he should honour the preceptor with devotion, with flowers, garments and unguents.

नानयोरंतरं यस्माद्विद्यते विधिनंदिनि ।
देवस्योपरि कुर्वीत मंडपं सुसमाहितः ॥ ६२ ॥

Oh ! daughter of Brahmā, the preceptor should be honoured. Since there is no difference between the two, that is, the preceptor and the lord. With concentration and purity of mind, the devotee should erect the ceremonial hall – Maṇḍapa over the Lord.

नानापुष्पैः सुविशदं विचित्रं मंडलं पुरः ।
कृत्वावधारणं पश्चाज्जागरं कारयेन्निशि ॥ ६३ ॥

The zone in front should be brilliant and variegated with flowers. After making an emphatic determination at the outset, the devotee shold keep awake at night.

कथां च वासुदेवस्य गीतिकां चापि कारयेत् ।
ध्यायन् पठन् स्तुवन् देवं प्रणयेद्रजनीं बुधः ॥ ६४ ॥

The learned devotee should cause the discourse on Śrī Vāsudeva conducted and songs sung about Him. He should spend the night meditating, reading and eulogising the Lord.

ततः प्रभाते विमले द्वादश्यां द्वादशैव तु ।
निमंत्रयेद् व्रतस्नातान् ब्राह्मणान् वेदपारगान् ॥ ६५ ॥

Then, after the Dwādaśī has dawned splendidly, the devotee should invite twelve brāhmaṇas who are life long students of Vedas, who have taken holy bath after holy rites,

इतिहासपुराणज्ञाञ्छ्रोत्रियान् संयतेन्द्रियान् ।
स्नात्वा सम्यग्विधानेन धौतवासा जितेन्द्रियः ॥ ६६ ॥

are well conversant with the itihāsa and the purāṇas, have learned the Vedas and have restrained their sense organs after duly completing the holy bath,

स्नापयेत् पूर्ववद्भक्त्या तत्रस्थे पुरुषोत्तमम् ।
गंधैः पुष्पैस्तूपहारैर्नैवेद्यैर्दीपकैस्तथा ॥ ६७ ॥

The devotee should wear washed cloth and restrain and conquer the sense organs. He should then bathe **Puruṣottama** who is stationed there, with devotion as before. He shall propitiate the Lord of the Universe with scuts, fragrant flowers,

उपचारैर्बहुविधैः प्रणिपातैः प्रदक्षिणैः ।
जाप्यस्तुतिनमस्कारैर्गीतवाद्यैर्मनोहरैः ॥ ६८ ॥

presents, offerings of food, lamp, many kinds of reverential services, salutations, circumbulations, Japas, eulogies, prostrations, pleasant songs and instrumental music.

संपूज्यैवं जगन्नाथं ब्राह्मणान् पूजयेत् ततः ।
द्वादशैव तु गास्तेभ्यो दत्त्वा कनकमेव च ॥ ६९ ॥

Then he should honour the brāhmaṇas. He should give them twelve cows, gold, an umbrella, a pair of sandals, and bell metall vessel with devotion.

छत्रोपानद्युगं चार्प्य कांस्यपात्रं च भक्तितः ।
ततस्तान् भोजयेद्विप्रान् भोज्यं पायसपूर्वकम् ॥ ७० ॥

He should, thereafter, feed the brāhmaṇas with milk pudding at the outset.

पक्वान्नं भक्ष्यभोज्यं च सगुडं शर्करान्वितम् ।
ततो भुक्त्वा सुसंतृप्तान् ब्राह्मणान् सुस्थमानसान् ॥ ७१ ॥

Afterwards different edibles and food stuffs, cooked rice with jaggery and sugar candy shall be offered to them.

द्वादशैवोदकुंभांश्च ग्राहयेत् तान् समोदकान् ।
दक्षिणां च यथाशक्ति विष्णुतुल्यं विरिंचिजे ॥ ७२ ॥

When the brāhmaṇas are satisfied after the meal and have had their rest mentally and physically, he should offer them twelve water pots along with sweets.

सुवर्णवस्त्रगोधान्यैर्द्रव्यैश्चान्यैर्वरैर्बुधः ।
संपूज्य तान्नमस्कृत्य इमं मंत्रमुदीरयेत् ॥ ७३ ॥

Oh ! daughter of Brahmā, he should give them monetary gifts too according to his capacity. The learned devotee should worship them on a par with Śrī Viṣṇu by means of gold, clothes, cows, food grains, and other articles. After making obeisance to them, he should repeat this mantra.

सर्वव्यापी जगन्नाथः शंखचक्रगदाधरः ।
अनादिनिधनो देवः प्रीयतां पुरुषोत्तमः ॥ ७४ ॥

Mantra : "May the omnipresent Lord who is the Master of the Universe, who weilds the conch, discus, and iron club, may **Puruṣottama**, the Lord devoid of beginning and death, be pleased.

इत्युच्चार्य ततो विप्रांस्त्रिः परिक्रम्य सादरम् ।
प्रणम्य शिरसा भक्त्या साचार्यांस्तान्विसर्जयेत् ॥ ७५ ॥

After uttering this, and respectfully circumambulating, the brāhmaṇas three times, the devotee should bow down his head and lid them farewell with the preceptor.

ततस्तान् ब्राह्मणान् भक्त्या चासीमांतमनुव्रजेत् ।
अनुव्रज्य तु तान्विप्रान्नमस्कृत्य निवर्त्य च ॥ ७६ ॥

He should follow the brāhmaṇas upto boundary line of his village with devotion. After following the brāhmaṇas, he should bow to them once again and return.

बांधवैः स्वजनैर्युक्तस्ततो भुंजीत वाग्यतः ।
एवं कृत्वा नरः सम्यङ् नारी वा लभते फलम् ॥ ७७ ॥

Having returned home, he should silently take food in the company of his kins and relatives.

अश्वमेधसहस्रस्य राजसूयशतस्य च ।
अतीतं शतमुद्धृत्य पुरुषाणां नरोत्तमः ॥ ७८ ॥

By doing thus, the man or the woman devotee shall derive the benefit of a thousand horse-sacrifices and a hundred Rājasūyas. The excellent man shall uplift a hundred previous ancestors.

भविष्यच्च शतं देवि दिव्यरूपधरोऽव्ययः ।
सर्वलक्षणसंपन्नः सर्वालंकारभूषितः ॥ ७९ ॥

Oh ! gentle woman, he will uplift a hundred successors as well. He will be assuming the divine unchanging form. He will be endowed with all auspicious characteristics. He will be bedecked in all ornaments.

सर्वकामसमृद्धात्मा गुणरूपवयोऽन्वितः ।
स्तूयमानोऽथ गंधर्वैरप्सरोभिः समंततः ॥ ८० ॥

He will be flourishing with all desires in the mind realized. He will be blessed with good attributes, comeliness and youthful age or longevity. He will be eulogised by gandharvas and apsarās all round.

विमानेनार्कवर्णेन कामगेन स्थिरेण च ।
पताकाध्वजयुक्तेन शतसूर्यप्रभेण च ॥ ८१ ॥

He will be going to the world of Śrī Viṣṇu by means of an aerial Vimāna that has the brilliance of the Sun, which can go as he pleases,

उद्योतयन्दिशः सर्वा आकाशे विगतक्लमः ।
युवा महाबलो धीमान्विष्णुलोकं स गच्छति ॥ ८२ ॥

is steady, fitted with flags and banners and which the lusture of a hundred Suns. He will be brightening all the quarters thereby in the firmament. He will be devoid of exhaustion. He will become a youth of great strength and intelligence. Thus he will go to the world of Śrī Viṣṇu.

तत्र कल्पशतं यावद्भुङ्क्ते भोगान्यथेप्सितान् ।
स्तुतो मुनिवरैर्देवि तिष्ठेच्च विगतज्वरः ॥ ८३ ॥

There he enjoys desired pleasures for the period of a hundred kalpas. Oh ! gentle woman, he will stay there eulogised by excellent sages. He will be devoid of ailments.

यथा देवो जगन्नाथः शंखचक्रगदाधरः ।
तथाऽसौ मुदितो देवि धृत्वा रूपं चतुर्भुजम् ॥ ८४ ॥

Oh ! gentle woman, just as the Lord of the Universe, the weilder of the conch, discus and iron club rejoices after assuming the four armed form, so this devotee will be rejoicing in that form.

भुक्त्वा तत्र वरान् भोगान् क्रीडित्वा सुचिरं सति ।
तदन्ते ब्रह्मसदनमायात्यखिलकामदम् ॥ ८५ ॥

Oh ! chaste woman, after enjoying excellent pleasures there and after sporting there for a long time, at the end thereof he goes to the abode of Brahmā that yeilds all desires.

सिद्धविद्याधरैश्चापि शोभितं सुरकिन्नरैः ।
कालं नवतिकल्पं तु तत्र भुक्त्वा सुखं नरः ॥ ८६ ॥

It is the abode that is rendered splendid by the Siddhas, Vidyādharas, Devas and Kinnaras.

रुद्रलोकं समायाति सुखदं सेवितं सुरैः ।
सिद्धविद्याधरैर्यक्षैर्भूषितं दैत्यदानवैः ॥ ८७ ॥

After enjoying happiness there for the period of ninety kalpas, the man goes to the world of Rudra that bestows happiness and that is resorted to by Devas, Siddhas, Vidyādharas and Yakṣas. It is adorned by daityas and Dānavas.

अशीतिकल्पकालं तु तत्र भुक्त्वा सुखं नरः ।
तदन्ते याति गोलोकं सर्वभोगसमन्वितम् ॥ ८८ ॥

After enjoying happiness there for the period of eighty kalpas, the man at the end of that period, goes to Goloka equipped with all means of pleasures.

सुरसिद्धाप्सरोभिश्च शोभितं सुमनोहरम् ।
तत्र सप्ततिकल्पं तु भुक्त्वा भोगानभीप्सितान् ॥ ८९ ॥

It is a place rendered splendid by Devatās, Siddhas and Apsarās. It is charming. He enjoys desired pleasures there for the period of seventy kalpas.

पश्चादायाति वै लोकं प्राजापत्यमनुत्तमम् ।
षष्ठिकल्पं सुखं तत्र भुक्त्वा नानाविधं मुदा ॥ ९० ॥

Thereafter, he goes to the excellent world of Prajāpati. Joyously he experiences different kinds of happiness there for the period of sixty kalpas. At the end of that period, he shall go to Śakra's abode containing different kinds of wonderful features.

तदन्ते शक्रभवनं नानांश्चर्यं समाव्रजेत् ।
आगत्य तत्र पंचाशत्कल्पं भुक्त्वा सुखं नरः ॥ ९१ ॥

There the man enjoys hppiness for the period of fifty kalpas. He then goes to the abode of immortal ones, embellished with aerial chariots.

प्रपद्यतेऽमरगृहान् विमानैः समलंकृतान् ।
चत्वारिंशत्कल्पकालं भोगान् भुक्त्वा सुदुर्लभान् ॥ ९२ ॥

He enjoys rare pleasures there for the period of forty kalpas.

नाक्षत्रं लोकमायाति नानासौख्यसमन्वितम् ।
तत्र भुक्त्वा वरान् भोगांस्त्रिंशत्कल्पं यथेप्सितान् ॥ ९३ ॥

Then he goes to the stellar world equipped with different kinds of happiness and enjoys there excellent pleasures as desired, for the period of thirty kalpas.

तस्माद्गच्छति तं लोकं शशांकस्य विरिंचिजे ।
यत्र तिष्ठति सोमोऽसौ सर्वदेवैरलंकृतः ॥ ९४ ॥

Oh ! daughter of Brahmā, from there he goes to the lunar world where he stays with the moon adorned by the devatās.

तत्र विंशतिकल्पं तु भुक्त्वा भोगं सुदुर्लभम् ।
आदित्यस्य ततो लोकमायाति सुरपूजितम् ॥ ९५ ॥

After enjoying rare pleasures for the period of twenty kalpas, he goes over to the world of the Sun god worsipped by devatās.

तत्र भुक्त्वा शुभान् भोगान् दशाकल्पं सुनिर्वृतः ।
तस्मादायाति भवनं गंधर्वाणां सुदुर्लभम् ॥ ९६ ॥

After enjoying splendid pleasures there for the period of ten kalpas, he becomes contended and delighted, then he goes to the abode of Gandharvas that is very inaccessible.

तत्र भोगान् समस्तांश्च कल्पमेकं यथासुखम् ।
भुक्त्वा चायाति मेदिन्यां राजा भवति धार्मिकः ॥ ९७ ॥

There he enjoys all kinds of pleasures upto satiety for the period of a kalpa. Then he comes over to the Earth and is born as a righteous King.

चक्रवर्ती महावीर्यो गुणैः सर्वैरलंकृतः ।
कृत्वा राज्यं तु धर्मेण यज्ञैरिष्ट्वा सदक्षिणैः ॥ ९८ ॥

He becomes an emperor of great prowess. He is bedecked in all attributes. He rules over the Kingdom righteously and performs yajñas with liberal menetary gifts.

तदन्ते योगिनां लोकं गत्वा मोक्षप्रदं शिवम् ।
तत्र भुक्त्वा वरान् भोगान् यावदाभूतसंप्लवम् ॥ ९९ ॥

At the end of that period, he goes to the world of yogin that is auspicious and that bestows salvation. As long as all living beings are not dissolved, he enjoys excellent pleasuers there.

तस्मात् पुनरिहायातो जायते योगिनां कुले ॥ १०० ॥

Coming therefrom he is born in the family of yogins,

प्रवरे वैष्णवे भद्रे दुर्लभे साधुसंमते ।
चतुर्वेदी विप्रवरो ब्रह्मयज्ञपरः सति ॥ १०१ ॥

in an excellent family of devotees of Śrī Viṣṇu, difficult of access and received with approbation by the good. Oh ! chaste woman, he becomes an excellent brāhmaṇa, a master of four Vedas, devoted to the performance of Brahmayajña.

वैष्णवं योगमासाद्य कैवल्यं मोक्षमाप्नुयात् ।
एवं यात्राफलं तुभ्यं प्रोक्तं श्रीपुरुषोत्तमे ॥ १०२ ॥

By adopting yoga pertaining to Śrī Viṣṇu, he shall attain liberation. **Thus the benefit of the pilgrimage to Puruṣottama has been recounted to you.**

भुक्तिमुक्तिप्रदं नृणां किमन्यच्छ्रोतुमिच्छसि ॥ १०३ ॥

It yeilds both worldly pleasures and salvation unto men. What else do you wish to hear ?

इति श्रीबृहन्नारदीयपुराणोत्तरभागे मोहिनीवसुसंवादे पुरुषोत्तमक्षेत्रमाहात्म्ये
पुरुषोत्तमक्षेत्रयात्राफलवर्णनं नाम एकषष्टितमोऽध्यायः ॥

Thus ends the 61st Adhyāya under Nārada Purāṇa -
Uttara Bhāga relating to the dialogue between
Mohini and Vasu relating to the Mahimās of
Puruṣottama Kṣetra.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥
॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥
॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

Adhyāyas 15 to 18

क्र.सं.	विषयः	श्लोकाः
१.	श्रीपद्मपुराणे क्रियायोगसारे पंचदशोऽध्यायः । Śrī Padma Purāṇam - Kriyā Yoga Sāra - 15th Adhyāya. The Efficacy of Śrī Rāma's name.	107
२.	श्रीपद्मपुराणे क्रियायोगसारे षोडशोऽध्यायः । Śrī Padma Purāṇam - Kriyā Yoga Sāra - 16th Adhyāya. Cakrika's story.	58
३.	श्रीपद्मपुराणे क्रियायोगसारे पुरुषोत्तमक्षेत्रे भद्रतनुवरप्रदानं नाम सप्तदशोऽध्यायः । Śrī Padma Purāṇam - Kriyā Yoga Sāra - '**Puruṣottama** Kṣetra - Bhadratanu's story.	265
४.	श्रीपद्मपुराणे क्रियायोगसारे पुरुषोत्तममाहात्म्यं नाम अष्टादशोऽध्यायः । Śrī Padma Purāṇam - Kriyā Yoga Sāra - **Puruṣottama** Māhātmyam - Adhyāya 18th.	55

Total Ślokas 485

Om Śrī Kṛṣṇārpaṇamastu.

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

क्रियायोगसारे पञ्चदशोऽध्यायः

Śrī Padma Purāṇam

In Kriyāyogasāra – Adhyāya 15

Ślokas 1 to 107

The Efficacy of Śrī Rāma's name

व्यास उवाच— Śrī Vyāsa said :

नारायणस्य माहात्म्यं पुनर्वच्मि शृणु द्विज ।
यच्छ्रुत्वा सर्वपापेभ्यो मुक्तो भवति मानवः ॥ १ ॥

Oh brāhmaṇa, listen. I shalla again tell you about the greatness of Śrī Viṣṇu, having heard which a man becomes free from all sins.

विष्ण्वंशभूतं सकलं जगदेतद्द्विजोत्तम ।
तस्माद्विष्णुमयं धीराः पश्यन्ति परमार्थिनः ॥ २ ॥

Oh best brāhmaṇa, this entire world is a portion of Śrī Viṣṇu – that is, under His absolute control. Therefore, those wise men who desire the highest knowledge, look upon it as full of Śrī Viṣṇu.

ब्रह्मशंकररुद्राद्या विष्ण्वंशाः सकलाः सुराः ।
तस्मात् समस्तदेवार्चा विष्णुमेकं प्रपद्यते ॥ ३ ॥

All devatās like Brahmā, Śaṅkara, Rudra are Śrī Viṣṇu's portions – which means under His control. Therefore, worship offered to all devatās, goes to Śrī Viṣṇu alone.

सर्वदेवनमस्काराः केशवं प्रति गच्छति ॥

स्मरतां विष्णुनामानि सर्वपापहराणि च ।
येनकेनाप्युपायेन विद्यते नाशुभं क्वचित् ॥ ४ ॥

By this, it means or that no inauspicious things even take place in the case of those who remember Śrī Viṣṇu's names, removing all sins.

सर्वमेव द्विजश्रेष्ठ कर्मणा पापमुच्यते ।
अनपायि इदं विष्णोः स्मरणं पापनाशनम् ॥ ५ ॥

Oh best brāhmaṇa, everything is said to be a sin due to the act involved in it. But the recollection of Śrī Viṣṇu is indestructible and destroys sins.

स्वपन् भुञ्जन् वदंस्तिष्ठन्नुत्तिष्ठंश्च व्रजंस्तथा ।
स्मरेदविरतं विष्णुं मुमुक्षुर्वैष्णवो जनः ॥ ६ ॥

A devotee of Śrī Viṣṇu, desiring liberation, should, while sleeping, eating, speaking, remaining at one place, getting up, walking constently remember Śrī Viṣṇu.

उत्तुंगैर्मुनिभिः सर्वैः स्मरणे कमलापतेः ।
न कालनियमः प्रोक्तः सर्वदुःखविनाशनः ॥ ७ ॥

No exalted sages have laid down any restriction about time, destroying all afflictions, on the recollectin of Lakhmi's Lord.

नामप्रभावं विप्रर्षे केशवस्य महात्मनः ।
ब्रवीम्यहं समासेन सेतिहासं निशामय ॥ ८ ॥

Oh brāhmaṇa sage, I shall tell you in brief about the efficacy of the name of the magnanimous Śrī Viṣṇu, along with its history. Listen.

आसीत् स परशुर्नाम पूर्वं कृतयुगे शुचिः ।
वैश्यो वैश्यकुलश्रेष्ठः समस्तगुणपारगः ॥ ९ ॥

Formerly, in Kṛta age, there lived a Vaiśya named Paraśu, who was the greatest in the family of Vaiśyas and who had mastered all virtues.

स वैश्यो दैवयोगेन प्रथमे वयसि द्विज ।
जगाम वशतां मृत्योः कासश्वासगदार्दितः ॥ १० ॥

Oh brāhmaṇa, due to ill luck, that Vaiśya, suffering from cough and Asthamā, died in his youth.

जीवंती नाम तत्पत्नी सुमध्या नवयौवना ।
मृतेभर्तरि तातस्य जगाम निलयं यतः ॥ ११ ॥

His wife of a beautiful waist and quite young and named Jīvantī, went to her father's house after her husband was dead.

सा जीवंती द्विजश्रेष्ठ नवयौवनगर्विता ।
गतिं चकार जारेषु बाध्यमानापि बांधवैः ॥ १२ ॥

Oh best brāhmaṇa, since that Jīvantī was proud of the prime of her youth, she went to paramours, though checked by her relatives.

व्रतस्य नियमं वापि गृहव्यापारमेव च ।
जारानुरक्तचित्ता सा तत्याज्य नवयौवना ॥ १३ ॥

She, in the prime of her youth and with her heart attached to the paramours, gave up observing vows and domestic duties.

अंधीकृता सा कामेन सुश्रोणी पीवरस्तनी ।
धर्ममार्गं द्विजश्रेष्ठ न कदाचिद्ददर्श ह ॥ १४ ॥

Oh best brāhmaṇa, she of beautiful body, was blinded by lust, and never followed a religious path.

दुःशीलां चैव तां दृष्ट्वा तत्पिता धर्मतत्परः ।
अपकीर्तिभयाद्भीरुरित्याहात्यंतकोपवान् ॥ १५ ॥

Her father, devoted to piety, seeing her of a bad character, was afraid of infamy and being very angry, spoke to her as under:

दुष्टे पापिनि मद्वंशे सर्वदोषविवर्जिते ।
आसाद्य जन्म किमिति क्रियते पातकं त्वया ॥ १६ ॥

Oh wicked one, Oh sinner, having secured a birth in my family, without any blemish, why do you commit this sin ?

यदि ते पातके चित्तं ह्यर्दितुर्नैव एहि वै ।
अभद्रे गच्छ सदनाज्जहीहि मम मंदिरम् ॥ १७ ॥

If you have set your mind on committing a sin, then there is no food here for you to eat. Oh you, inauspicious one, go away from my house. Leave my house.

तातेनेति निरुक्ता सा क्रोधारुणितलोचना ।
पितुर्गेहं परित्यज्य सा जगाम यथासुखम् ॥ १८ ॥

Thus addressed by her father. She, with her eyes red through anger, left her father's house and went as she pleased.

अथवा स्वेच्छया नारी भ्रमंती जारकांक्षया ।
वेश्यावृत्तिं समाश्रित्य तस्थौ लज्जाविवर्जिता ॥ १९ ॥

Then that woman moving with a desire for having a paramour and being shameless, lived to the way of a prostitute.

पुलिंदः शबरो वापि चाण्डालो वापि तद्गृहम् ।
आयाति तस्यास्तेनापि मुदा क्रीडति साऽसती ॥ २० ॥

A Pulinda, a mountaineer even a chaṇḍāla came to her house and the unchaste woman, with pleasure sported with him.

परलोकभयं विप्र कदाचिदपि चेतसा ।
न चिंतयामास च सा वारनारी यथाक्रमात् ॥ २१ ॥

This prostitute never properly entertained in her mind the fear of the next world, Oh Brāhmaṇa.

कदाचिद्ब्राह्मणश्रेष्ठ कश्चिद्व्याधस्तदालये ।
शुकशावं समादाय विक्रयार्थं समाययौ ॥ २२ ॥

Oh best brāhmaṇa, sometime a fowler, carrying the young one of a parrot, came to her house to sell it.

सापि वाराङ्गना तं च शुकशावकमुत्तमम् ।
जगृहे परमप्रीत्या धनैः संपूज्य लुब्धकम् ॥ २३ ॥

That prostitute too took that is – bought that excellent young one of a parrot with great delight after honouring the fowler with much wealth.

तद्योग्याहारदानेन वारस्त्री नित्यमेव सा ।
शुकस्य पोषणं चक्रे तस्य जातकुतूहला ॥ २४ ॥

Out of curiosity the prostitute every day noruished that parrot by giving proper food.

वारांगनानपत्या सा तमेव शुकशावकम् ।
मत्वा पुत्रमिवात्मानं चक्रे तत्प्रतिपालनम् ॥ २५ ॥

The prostitute who was childless, nourished that young one of a parrot, looking upon it as her own son.

सोऽपि पक्षी द्विजश्रेष्ठ नित्यमेव तदाज्ञया ।
ज्ञातिवच्चित्तवात्सल्यव्यवहारं करोति च ॥ २६ ॥

Oh best brāhmaṇa, that bird too by her order always behaved affectionately with her like her relative.

ततोऽसौ लब्धभावश्च शुको गणिकया तदा ।
रामेति सततं नाम पाठ्यते सुंदराक्षरम् ॥ २७ ॥

Then that prostitute always taught the parrot that had developed devotion for her the name of 'Rāma' with beautiful letters.

रामनाम परंब्रह्म सर्वदेवाधिकं महत् ।
समस्तपातकध्वंसि सशुकस्तु सदा पठन् ॥ २८ ॥

That parrot always repeated the name of Rāma, the highest Brahman, great and superior to all other gods and destroying all sins.

रामोच्चारणमात्रेण तयोश्च शुकवेश्ययोः ।
विनष्टमभवत् पापं सर्वमेव सुदारुणम् ॥ २९ ॥

Due to just uttering the name of Rāma the entire very fierce sin of the parrot and the prostitute perished.

कदाचिद्वारमुख्या सा शुकोऽपि च द्विजोत्तम ।
उभावपि च पंचत्वमेककाले गतौ ततः ॥ ३० ॥

Oh best Brāhmaṇa, that prominent prostitute, so also the parrot, both died at the same time.

समानेतुं ततस्तौ तु विहिताखिलपातकौ ।
किंकरान् प्रेषयामास चंडाद्यान् धर्मराट् ततः ॥ ३१ ॥

Then King Dharma that is Yama sent his servants like Caṇḍa to bring the two who had committed all sins to him.

ततस्ते किंकराः सर्वे चंडाद्या अतिवेगिनः ।
यमाज्ञया समायाताः पाशमुद्गरपाणयः ॥ ३२ ॥

Then all those very speedy servants with nooses and mallets in their hands came there by Yama's order.

आनेतुं तौ समायाताः सर्वे विष्णुपराक्रमाः ।
पाशबद्धौ तु तौ दृष्ट्वा पतितौ विष्णुकिंकराः ॥ ३३ ॥

All servants of Śrī Viṣṇu, as valourous as Śrī Viṣṇu Himself, also came there.

उचुर्वाक्यमिदं क्रुद्धा यमदूतान् सुरासदान् ॥ ३४ ॥

Seeing the two bound by nooses and lying on the ground, the angry servants of Śrī Viṣṇu said to the unconquerable messengers of Yama these words.

विष्णुदूता ऊचुः—

अहो चित्रमिदं वाक्यं यमदूतामुखाच्छ्रुतम् ॥ ३५ ॥

Oh ! Strange are the words heard by us coming from your mouths.

भक्तावपि हरेरेतौ दंड्यौ भास्करसूनुना ।
अहो चरित्रं दुष्टानां कदाचिदपि नोत्तमम् ॥ ३६ ॥

Oh messengers of Yama, that these two though devoted to Śrī Viṣṇu, are being punished by Yama, the Sun's son.

यत्नादपि यतो हिंसां कुर्वंति सततं सताम् ।
दुष्टानां कृतपापानां चरित्रमिदमद्भुतम् ॥ ३७ ॥

Oh ! the behaviour of the wicked is never excellent, since even with efforts they always harm the good. Wonderful is this behaviour of the wicked who have committed sins.

निष्पापमपि पश्यन्ति पुण्यात्मानोऽखिलं जगत् ।
पापिनस्तु न पश्यन्ति कृतपापमिवाखिलम् ॥ ३८ ॥

The religious-minded ones always look upon the entire world as sinless. The sinners do not look upon it like that. They look upon the entire world as having committed sins.

श्रुत्वा पुण्यात्मनां पुण्यमभितृप्यन्ति धर्मिणः ।
तृप्यन्ति पातकं श्रुत्वा पापिनां पापिनो जनाः ॥ ३९ ॥

The religious ones rejoice on hearing about the religious merit of the righteous; but the sinful persons are delighted on hearing about the sins of the sinful ones.

पापचर्चां समाकर्ण्य यथा तृप्यन्ति पापिनः ।
न तृप्यन्ति यथा प्राप्य स्वर्णभारशतानपि ॥ ४० ॥

The sinful ones are not so much gratified after getting hundreds of bhāras of gold, as they are after hearing the discussions about sins.

अहो बलवती माया महाविष्णोर्महात्मनः ।
आत्मपीडाकरमपि पापं कुर्वन्ति ते द्विज ॥ ४१ ॥

Oh ! Powerful is the Māyā (His Desire) of the noble, great Śrī Viṣṇu (since, due to it) sinners commit a sin inspite of its being painful to their selves, Oh Brāhmaṇa.

व्यास उवाच— Śrī Vyāsa said :

इत्युक्त्वा विष्णुदूतास्ते विष्णुभक्तिपरायणाः ।
छिन्नवंतस्तयोर्विप्र बंधनं चक्रधारया ॥ ४२ ॥

Speaking like this, Śrī Viṣṇu's messengers, highly engaged in devotion for Śrī Viṣṇu, cut off their bonds with the edge of their discs.

ततस्तु शमनप्रेष्याः क्रुद्धास्ते वह्निसन्निभाः ।
ववर्षुः सहसा तत्र ज्वलदंगारसंचयान् ॥ ४३ ॥

Oh brāhmaṇa, then Yama's servants got angry. They, resembling fire, all of a sudden showered heaps of burning charcoals there.

चंड उवाच— Caṇḍa said :

विहितं च मयाप्येवं शुकं वेश्यां च पापिनीम् ।
नेतुं यूयं समायाता इत्यद्भुतमिवाभवत् ॥ ४४ ॥

To take the parrot and the sinful prostitute, I have arranged like this and you have also come.

नूनमेतौ यदा नेतुं यूयमिच्छत सत्तमाः ।
तदा कुरुत संग्राममस्माभिः सहसं प्रति ॥ ४५ ॥

It is simply wonderful. Oh best ones, if you desire to take these two, then now fight with us.

इत्युक्त्वा रामदूतास्ते बलिनो विधृतायुधाः ।
सिंहनादैर्दिशः सर्वे पूरयामासुरुद्धताः ॥ ४६ ॥

Speaking like this, all the strong, haughty messengers of Yama, who had held weapons, filled the quarters with lion like roars.

विष्णुदूता महात्मानः सुप्रतीकादयस्तथा ।
शङ्खनादैः सुललितैश्चक्रुः शब्दमयं जगत् ॥ ४७ ॥

So also the magnimous messengers of Śrī Viṣṇu, like Supratīka, made the world full of sound with very charming sounds of Conches.

याम्यैस्ततो महादूतैर्धनुर्मुक्तैः शिलीमुखैः ।
छादिता विष्णुदूतास्ते संग्रामेऽत्यन्तदारुणे ॥ ४८ ॥

In that very fierce battle, the great messengers of Yama, then covered those messengers of Śrī Viṣṇu with arrows discharged from their bows.

शूलान्यध्यक्षिपुः केचिच्छक्तिं केचिन्महार्णवे ।
केचिच्छरसहस्राणि केचिच्चक्राणि ते रुषा ॥ ४९ ॥

In that great ocean of battle some angrily discharged spears, some discharged the missiles called śakti; some discharged thousands of arrows and some discharged discs.

तैर्मुक्तानि महास्त्राणि विष्णुदूता महामराः ।
बाणान् विचूर्णयामासुर्गदाप्रहरणादिभिः ॥ ५० ॥

The messengers of Śrī Viṣṇu, the great deities, pounded with weapons like maces the great missiles discharged by them.

ततो भागवतैरेतैर्याम्यानां चक्रधारया ।
केषांचिच्चरणाश्छिन्नाः केषांचिद्बाहवस्तथा ॥ ५१ ॥

Then the followers of Śrī Viṣṇu cut off the feet of certain messengers of Yama and the hands of some with the edge of their discs.

केचिद्विच्छिन्नशिरसः केचिन्निर्भिन्नवक्षसः ।
अत्यद्भुतक्षताः केचिद्व्यास्याः पेतुर्गतासवः ॥ ५२ ॥

Some with their heads cut off, some with their mouths wide open, dropped dead, on the ground.

छिन्नैकचरणाः केचित् केचिच्छिन्नैकपाणयः ।
संत्यज्य सहसा याम्याः संग्रामाच्च प्रदुद्रुवुः ॥ ५३ ॥

The followers of Yama, with one foot of some cut off, with one hand of some cut off, suddenly left the battle, and fled away from it.

तानालोक्य ततो दूतान् पलायनपरायणान् ।
प्रविवेश रुषा चंडः संग्रामं धृतमुद्गरः ॥ ५४ ॥

Seeing those messengers intent on fleeing, Caṇḍa holding a mallet, angrily entered the battle.

यमदूतगणश्रेष्ठश्चंडोऽत्यन्तप्रतापवान् ।
ताडयामास शतशो मुद्गरैर्विष्णुकिङ्करान् ॥ ५५ ॥

Caṇḍa, the greatest among the host of Yama's messengers and very brave, struck with mallets of Śrī Viṣṇu's servants in hundreds.

अथ भागवता दूता निशितायुधवर्षणैः ।
ववर्षुस्तरसा क्रुद्धास्तं चंडं चंडविक्रमम् ॥ ५६ ॥

Then Śrī Viṣṇu's messengers quickly showered Caṇḍa of a fearful valour with showers of sharp weapons.

मुद्गरेण ततश्चण्डो विष्णुदूतान् पृथक्पृथक् ।
ताडयामास विगलद्रक्तसंसिक्तविग्रहः ॥ ५७ ॥

Then Caṇḍa with his body wetted with flowing bood, struck separately Śrī Viṣṇu's messengers.

चंडेन ताडितास्तेन दूता भगवतो युधि ।
त्यक्तसत्त्वाः पृष्ठभागं सुप्रकाशस्य वै ययुः ॥ ५८ ॥

The Lord's messengers, struck by that Caṇḍa in the battle, gave up their spirit and went behind Suprakāśa.

सुप्रकाशस्ततः क्रुद्धो जपापुष्पनिभेक्षणः ।
प्रविवेश रणे युद्धं गदापाणिर्महाबलः ॥ ५९ ॥

Then that angry and very strong Suprakāśa, having eyes red like the Japa flowers, taking a mace in his hand, entered the battle going on the battle field.

ताडयामास संक्रुद्धो विष्णुतुल्यपराक्रमः ।
मुद्गराच्चंडहस्ताच्च प्रेक्ष्य जनभयप्रदात् ॥ ६० ॥

He who was angry and who resembled Śrī Viṣṇu in valour, struck him.

समुत्तस्थौ महाभीष्मः सधूमः पूतिगन्धवान् ।
समुद्गरेण चंडेन ताडितस्तस्य वेगिना ॥ ६१ ॥

From the mallet in Caṇḍa's hand, which frightened the on lookers, a column of smoke having the smell of pus, rose.

स्फुलिंगावर्षणं सद्यो मुमोचात्यंतभीतिदम् ।
ततः क्रुद्धेन चंडोऽसौ तेनैव मुद्गरेण च ॥ ६२ ॥

From him who was struck by the quick Caṇḍa, very fearful shower of sparks of fire was discharged.

ताडयामास विप्रर्षे सुप्रकाशं महाबलम् ।
सुप्रकाशस्ततो विप्र व्यथां विस्मृत्य कोपवान् ॥ ६३ ॥

Then the angry Caṇḍa, struck with that mallet only the very powerful Suprakāśa. Oh ! brāhmaṇa, that Suprakāśa who was angry, forgot his pain and struck Caṇḍa, Yama's servant, with a mace.

गदया ताडयामास चंडं शमनकिंकरम् ।
तेन प्रताडितश्चंडस्तत्र रक्तपरिप्लुतः ॥ ६४ ॥

Oh Jaimini, Caṇḍa, struck, by him was wetted with blood and he, resembling the young Sun fell unconscious on the gound.

पपात मूर्च्छितो भूमौ बालार्क इव जैमिने ।
याम्यदूतास्ततस्ते च चंडमादाय मूर्च्छितम् ॥ ६५ ॥

Then those messengers of Yama took Caṇḍa, who was in a swoon, and making a loud wailing, and being afraid on the battle, fled away.

हाहाकारं प्रकुर्वन्तो युद्धाद्भीताः प्रदुद्रवुः ।
विष्णुदूतास्ततो विप्र सर्वे चातिप्रहर्षिताः ॥ ६६ ॥

अथ शंखान् समादध्मुर्जैमिने द्विजसत्तम ।
यमदूतास्ततस्ते च शौणितौघपरिप्लुताः ॥ ६७ ॥

Oh Brāhmaṇa, Oh Jaimini, Oh best brāhmaṇa, all the messengers of Śrī Viṣṇu, being very much delighted, blew their Conches.

यमस्य सन्निधिं जग्मुः क्रंदंतो भयविह्वलाः ॥ ६८ ॥

Then those servants of Yama, wetted with streams of blood, overcome by fear and crying, approached Yama.

यमदूता ऊचुः— Yama's messengers said :

सूर्यपुत्र महाबाहो तवाज्ञाकारिणो वयम् ।
तथापि विष्णुदूतैर्नः कृता दुर्गतिरीदृशी ॥ ६९ ॥

Oh Sun's son, Oh you of large arms, We are obedient to you. Yet the messengers of Śrī Viṣṇu have reduced us to such a miserable plight.

महापातकिनां श्रेष्ठौ प्रभो यद्यपि तौ खलु ।
रामनामप्रभावेण गतौ नारायणालयम् ॥ ७० ॥

Oh Lord, though the two – that is the prostitute and the parrot were greatest among sinners, they went to Śrī Viṣṇu's abode due to the efficacy of 'Rāma's name.

भवता दंडनीया ये दुरात्मानः कृतैनसः ।
तेऽपि विष्णुपुरं यान्ति प्रभुत्वं तव किं तदा ॥ ७१ ॥

Even those wicked sinners who are fit to be punished by you, go to Śrī Viṣṇu's abode. What is your authority then ?

नास्माकं विष्णुदूतैस्तैः कृतःपरिभवस्त्वयम् ।
तवैव केवलं नाथ यतो वै किंकरा वयम् ॥ ७२ ॥

Oh, the messengers have not done this insult to us. It is, Oh Lord, Your insult only, since we are just your servants.

यम उवाच— Yama said :

दूताः स्मरंतौ तौ राम रामनामाक्षरद्वयम् ।
तदा न मे दंडनीयौ तयोर्नारायणः प्रभुः ॥ ७३ ॥

Oh messengers they recollect the pair of letters – 'Rāma's name. So they are not to be punished by me. Śrī Viṣṇu is the Lord of the two.

संसारे नास्ति तत्पापं यद्रामस्मरणैरपि ।
न याति संक्षयं सद्यो दृढं शृणुत किंकराः ॥ ७४ ॥

Listen, Oh servants, there is no sin in the worldly existence, which does not instantly and thoroughly perish by recollection of Rāma.

ये मानवाः प्रतिदिनं मधुसूदनस्य
नामानि घोरदुरितौघविनाशनानि ।

भत्त्या स्मरन्ति विबुधप्रवरार्चितस्य
ते पापिनोऽपि हि भटा मम नैव दंड्याः ॥ ७५ ॥

Oh soldiers, those men who every day devoutly remember the names of Śrī Viṣṇu which destroy heaps of sins. Worshipped by the best among the wise, are not at all fit to be punished by me, even though they are sinners.

गोविन्द केशव हरे जगदीश विष्णो
नारायण प्रणतवत्सल माधवेति ।
भत्त्या वदन्ति पुरुषाः सततं क्षितौ ये
दंड्या न ते मम भटा अतिपापिनोऽपि ॥ ७६ ॥

Those men, who, on the earth, utter constantly and devoutly the names of Govinda, Keśava, Hari, Jagadīśa, Viṣṇu, Nārāyaṇa, affectionate to those who are humble and Mādhava are not fit to be punished by me, even though they are great sinners.

भक्तार्तिनाशनसुरेश्वरदीनबंधो
लक्ष्मीपते सकलपापविनाशकारिन् ।
एतद्वदन्ति सततं भुवि ये मनुष्या-
स्ते पापिनोऽपि न भटा मम दंडनीयाः ॥ ७७ ॥

Oh soldiers, Oh soldiers, those men who, on the Earth, constantly utter words like, 'Oh destroyer of the affliction of your devotees Oh Lord of gods, Oh friend of the distressed, Oh Lord of Lakṣmī, Oh destroyer of sins, are not fit to be punished by me even though they are great sinners.

दामोदरेश्वरमुखामरवृन्दसेव्यं
श्रीवासुदेव पुरुषोत्तम माधवेति ।
येषां वदन्ति वदनेषु सदैव शब्दा
दूता नमाम्यहमपि प्रतिवासरं तान् ॥ ७८ ॥

Oh messengers, every day, I salute even those in (that is, by) whose mouths words like 'Dāmodara, chief of gods, One who is fit to be served by the hosts of gods, 'Śrī Vāsudeva, **Puruṣottama**, and Mādhava are uttered.

नारायणस्य जगदेकपतेर्मुरारे-
श्चर्चासु चित्तमतिहार्दि नृणां च येषाम् ।
तेषामहं च सततं सुभटा ह्यधीनो
ये ते प्रफुल्लकमलेक्षणरूपभाजः ॥ ७९ ॥

Oh best soldiers, I am always sub-servient to those men whose very kind heart is always engaged in the reflections on Śrī Viṣṇu, Mura's enemy and the only Lord of the world and who resort to the form of the Lotus eyed to Śrī Viṣṇu.

ये विष्णुपूजनरता हरिभक्तभक्ता
एकादशीव्रतरताः कपटैर्विहीनाः ।
ये विष्णुपादसलिलं शिरसा वहन्ति
ते पापिनोऽपि न भटा मम दंडनीयाः ॥ ८० ॥

Oh soldiers, even though those who are engaged in Śrī Viṣṇu's worship, who are devoted to Śrī Viṣṇu's devotees, who are engrossed in the Ekādaśi vow, who are free from fraud, who carry on their heads the water flowing from Śrī Viṣṇu's Pādas are great sinners, they are not fit to be punished by me.

ये भुञ्जते भगवतो मधुसूदनस्य
नैवेद्यशेषमखिलौघविनाशकारि ।
ये कर्णयोश्च शिरसि च्छदनं तुलस्या
नित्यं वहन्ति च भटाः प्रणमाम्यहं तान् ॥ ८१ ॥

Oh Soldiers, I salute then who enjoy the remains of the offerings of eatable made to Śrī Viṣṇu, which destroy the entire heap of sins. and who always carry on their ears and head, a Tuḷasi-leaf.

ये कृष्णपादकमलार्चनतत्पराश्च
ये ब्राह्मणार्चनरता गुणसेविनश्च ।
ये दीनलोकहृदयातिसुखप्रदाश्च
तेषामहं सततमेव भटा अधीनः ॥ ८२ ॥

Oh soldiers, I am always dependent on them who are eagerly, engaged in worshipping Śrī Kṛṣṇa's Pādas, who are engaged in honouring brāhmaṇas, who resort to virtues, who give great joy to the hearts of the distressed people.

ये सत्यवाक्यकथनेषु सदानुरक्ता
लोकप्रियाश्च शरणागतलोकपालाः ।
पश्यन्ति ये च सततं विषवत् परस्वं
ते मानवा मम भटा न हि दंडनीयाः ॥ ८३ ॥

Oh soldiers, those men who are always given to speaking the truth, who are dear to people, who are like regents of the quarters to those who have resorted to them, who always look upon other's wealth as poison, are not fit to be puished by me.

ये चान्नदाननिरताः सलिलप्रदाश्च
भूमिप्रदा निखिललोकहितैषिणश्च ।
ये वृत्तिहीनजनतृप्तिकराः प्रशान्ता
दूता न ते खलु कदापि च दंडनीयाः ॥ ८४ ॥

Oh mesengers, they who are engaged in offering food, who offer water to the thristy, who give land, who desire the good of all people, who gratify those people who have no livelihood, who have curbed their senses, who are tranquil, are never to be punished by me.

ये ज्ञातिपोषणरताः प्रियवादिनश्च
ये दम्भकोपमदमत्सरहीनचित्ताः ।
ये पापदृष्टिरहिता विजितेन्द्रियाश्च
तेषामहं न विदधामि कदापि चर्चाम् ॥ ८५ ॥

I never make any inquiry of them who speak pleasing word, whose minds are free from hypocrisy, anger, pride and jealousy, who do not have a sinful attitude and who have controlled their senses.

व्यास उवाच— Śrī Vyāsa said :

एवं प्रबोधितास्तेन यमेन यमकिंकराः ।
ज्ञातवंतो जगद्भर्तुः प्रभावमतुलं हरेः ॥ ८६ ॥

When the servants of Yama were thus informed by Yama, they knew the incomparable glory of Śrī Viṣṇu, the Lord of the world.

विष्णोर्नामानि विप्रेन्द्र सर्वदेवाधिकानि वै ।
तेषां मध्ये तु तत्त्वज्ञा रामनाम वरं स्मृतम् ॥ ८७ ॥

Oh best brāhmaṇa, names of Śrī Viṣṇu are superior to the names of all other gods. The knowers of Brahman have declared Rāma's name to be the best among them.

रामेत्यक्षरयुग्मं हि सर्वमंत्राधिकं द्विज ।
यदुच्चारणमात्रेण पापी याति परां गतिम् ॥ ८८ ॥

Oh brāhmaṇa, the couple of letters namely Rāma, is superior to all magical formulas, by just uttering which a sinner goes to the highest position.

रामनामप्रभावं हि सर्वदेवप्रपूजनम् ।
महेश एव जानाति नान्यो जानाति जैमिने ॥ ८९ ॥

Śiva alone and none else knows the efficacy of Rāma's name which is, the worhsip of all deities

राम राम रामेति रमे रामे मनोहरमे ।
सहस्रनाम तत्तुल्यं राम नाम वरानने ।।

told by Śiva to his wife Pārvati.

विष्णोर्नामसहस्राणां पठनाल्लभते फलम् ।
तत्फलं लभते मर्त्यो रामनाम स्मरन्नपि ।। ९० ।।

A man gets the same fruit even by recollecting Rāma's name as he gets by reciting the thouand names of Śrī Viṣṇu.

अहो चित्रं मनुष्याणां चरित्रमिदमुच्यते ।
रामेति मुक्तिदं नाम न स्मरन्ति दुराशयाः ।। ९१ ।।

Oh wonderful is said to be the behaviour of men, that the wicked-hearted ones do not recollect the name 'Rāma' which gives liberation.

वक्तुं श्रमो न चाल्पोऽपि श्रोतुमत्यंतसुन्दरम् ।
तथापि रामरामेति न वदन्ति दुराशयाः ।। ९२ ।।

To utter it there is not the least effort. It is very charming to hear. Yet the wicked hearted one's do not utter the name 'Rāma, Rāma'.

अत्यंतदुःखलभ्यापि मुक्तिर्जगति मानवैः ।
लभ्यते रामनाम्नैव कर्मास्ति किमतः परम् ।। ९३ ।।

In the world, liberation which is attained with great difficulty, is attained by Rāma's name only.

तावत्तिष्ठन्ति पापानि देहेषु देहिनां वर ।
राम रामेति यावद्वै न स्मरन्ति सुखप्रदम् ।। ९४ ।।

What other better act can be there ? So long as men do not recollect Rāma's name giving pleasure, sin remains in their bodies.

श्राद्धे च तर्पणे चैव बलिदाने तथोत्सवे ।
यज्ञे दाने व्रते चैव देवताराधनेऽपि च ॥ ९५ ॥

A wise man desiring the fruit of that act should devoutly remember the name Rāma, Rāma, at a śrāddha, at the time of offering oblations to the manes.

अन्येष्वपि च कार्येषु वैदिकेषु विचक्षणः ।
स्मरेद्यस्तत्फलप्रेप्सू् राम रामेति भक्तितः ॥ ९६ ॥

At the time of offering a portion of the daily meal to all creatures, so also at a festival, at a sacrifice, at the time of the worship of a deity, so also at other vedic rites.

नमो रामायेति विप्रेन्द्र मन्त्रमोङ्कारपूर्वकम् ।
षडक्षरं जपेद्यस्तु सायुज्यं प्राप्यते हरेः ॥ ९७ ॥

Oh best brāhmaṇa, he who would mutters the formula 'Namo Rāmaya' salutation to Rāma, preceded by Omkāra, obtains absortion into Śrī Viṣṇu.

षडक्षरेण मंत्रेण हरिपूजनकृन्नरः ।
सर्वान् कामानवाप्नोति प्रसादाच्चक्रपाणिनः ॥ ९८ ॥

A man worshipping Śrī Viṣṇu with this formula of six letters, ॐ नमो रामाय obtains all his desired objects through the grace of the Disc-Holder Bhagavān Śrī Viṣṇu.

मृत्युकाले द्विजश्रेष्ठ राम रामेति यः स्मरेत् ।
स पापिष्ठोऽपि परमं मोक्षमाप्नोति मानवः ॥ ९९ ॥

Oh greatest brāhmaṇa, that man who at the time of death would remember the name 'Rāma, Rāma, obtains liberation, even though he is the most sinful.

रामेति नाम यात्रायां ये ये स्मरन्ति मनीषिणः ।
सर्वसिद्धिर्भवेत् तेषां यात्रायां नात्र संशयः ॥ १०० ॥

There is no doubt that the wise ones who remember the name 'Rāma' while on a pilgrimage, would get success in everything.

अरण्ये प्रांतरे वापि स्मशाने यो भयानके ।
रामनाम स्मरेत् तस्य विद्यन्ते नापदो द्विज ॥ १०१ ॥

Oh brāhmaṇa, he who would remember Rāma's name in a forest, on a desolate road, or even at a frightful cremation ground would not face calamities.

राजद्वारे तथा दुर्गे विदेशे दस्युसंमुखे ।
दुःस्वप्नदर्शने चैव ग्रहपीडासु जैमिने ॥ १०२ ॥

A man remembering Rāma's name at the Royal gate, at a difficult place, in a foreign country, in front of bandits, on seeing a bad dream.

औत्पातिके भये चैव वातरोगभये तथा ।
रामनाम स्मरन् मर्त्यो लभते नाशुभं क्वचित् ॥ १०३ ॥

So also at the time of trouble caused by Planets, at the time of fear due to portents, so also at the time of fear due to the disease of gout, meets with nothing unfortunate, Oh Jaimini.

रामनाम द्विजश्रेष्ठ सर्वाशुभनिवारणम् ।
कामदं मोक्षदं चैव स्मर्तव्यं सततं बुधैः ॥ १०४ ॥

The wise should always remember, Rāma's name which removes all calamities, which gives desired objects and liberation.

रामनामेति विप्रर्षे यस्मिन्न स्मर्यतेक्षणे ।
क्षणः स एव व्यर्थः स्यात् सत्यमेव मयोच्यते ॥ १०५ ॥

Oh Brāhmaṇa sage, **that moment at which Rāma's name is not remembered, would be only useless. I am telling the truth.**

स्मरंतो हरिनामानि नावसीदन्ति मानवाः ॥ १०६ ॥

जन्मकोटिदुरितक्षयमिच्छुः
संपदं च लभते भुवि मर्त्यः ।
विष्णुनाम सततं भुवि भक्त्या
मोक्षदातिमधुरं स्मरति स्म ॥ १०७ ॥

Men, remembering Śrī Viṣṇu's names, do not sink down; and a man desiring the destruction of sins committed during crores of existences obtains affluence on the Earth, and constantly remembers with devotion the very sweet nature of Śrī Viṣṇu, giving liberation.

इति श्रीपद्मपुराणे क्रियायोगसारे पंचदशोऽध्यायः ॥

Thus ends the 15th Adhyāya of
Padma Purāṇa Kriyayogasāra.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

क्रियायोगसारे षोडशोऽध्यायः

Śrī Padma Purāṇam

In Kriyāyogasāra – Adhyāya 16

Ślokas 1 to 58

Cakrika's Story

व्यास उवाच— Śrī Vyāsa said :

भूय एव द्विजश्रेष्ठ महाविष्णोः परात्मनः ।
ब्रवीमि शृणु माहात्म्यं सर्वदुःखविनाशनम् ॥ १ ॥

Oh greatest Brāhmaṇa, I am again describing the greatness of Śrī Viṣṇu, the Highest Cetana, which destroys all unhappiness. Please listen.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चान्येऽन्त्यजास्तथा ।
हरिभक्तिं प्रपन्ना ये ते कृतार्था न संशयः ॥ २ ॥

Those brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras and others belonging to the lowest castes, who resort to Śrī Viṣṇu's devotion, are fortunate. There is no doubt about this.

हरेरभक्तो विप्रोऽपि विज्ञेयः श्वपचाधिकः ।
हरिभक्तः श्वपाकोऽपि विज्ञेयो ब्राह्मणाधिकः ॥ ३ ॥

A Brāhmaṇa who is not a devotee of Śrī Viṣṇu, should be known to be inferior to a Caṇḍāla, while a Caṇḍāla who is devoted to Śrī Viṣṇu, should be known to be superior to a brāhmaṇa of such nature.

स कथं ब्राह्मणो यस्तु हरिभक्तिविवर्जितः ।
स कथं श्वपचो यस्तु भगवद्भक्तिमानसः ॥ ४ ॥

How can he who is without devotion for Śrī Viṣṇu, be a brāhmaṇa ? And how can he, in whose mind there is devotion for Śrī Viṣṇu, be a Caṇḍāla ?

अव्याजेन यदा विष्णुः श्वपाकेनापि पूज्यते ।
तदा पश्येत् तमप्येवं चतुर्वेदद्विजाधिकम् ॥ ५ ॥

One should look upon that Caṇḍāla when he honestly worships Śrī Viṣṇu, to be superior to Brāhmaṇa knowing all the four Vedas.

पुरासीत् चक्रिकोशा नाम शबरो लोककर्षकृत् ।
सुजातिवृत्तिहीनश्च युगे द्वापरसंज्ञके ॥ ६ ॥

Formerly in the Yuga called Dwāpara, there was a mountaineer named Cakrikośā, who tied other's land and who did not have a good birth, that is birth in a good family, but was without a good livelihood.

विप्रवादी जितक्रोधः परहिंसाविवर्जितः ।
दयालुर्दम्भहीनश्च पितृमातृपरायणः ॥ ७ ॥

He talked like brāhmaṇas, had curbed his anger, was free from harming others, kind, without hypocrisy and highly devoted to his father and mother.

न कृतो वैष्णवो लापो मोक्षशास्त्रं न च श्रुतम् ।
तथापि जाता तच्चित्ते हरिभक्तिरचञ्चला ॥ ८ ॥

He had not talked about Śrī Viṣṇu. He had not learnt the holy texts about liberation. Yet there arose in his mind steady devotion for Śrī Viṣṇu.

हरे केशव गोविन्द वासुदेव जनार्दन ।
इत्यादीनि स्मरन्नित्यं स च नामानि चक्रिणः ॥ ९ ॥

Everyday he remembered the name of the Disc-holder Śrī Viṣṇu like Śrī Hari. Śrī Keśava, Śrī Govinda, Śrī Vāsudeva and Śrī Janārdana.

वन्यं फलं यत्किञ्चित् प्राप्नोति द्विजसत्तम ।
आदौ ददाति तद्वक्त्रे निजे शबरवंशजः ॥ १० ॥

He, born in a mountainer's family, first put into his own mouth whatever wild fruit he had obtained.

तन्माधुर्यं ततो ज्ञात्वा वक्त्रान्निष्कास्य तत्पुनः ।
ददाति हरये भक्त्या सुप्रीतः प्रतिवासरम् ॥ ११ ॥

He then knowing its sweetness and taking it out of his mouth again and being very much pleased, everyday offered it to Śrī Viṣṇu.

उच्छिष्टं वाऽप्यनुच्छिष्टं द्वयमेव न वेत्ति सः ।
निजजातिस्वभावो हि सततं मूर्ध्नि वर्तते ॥ १२ ॥

He did not discriminate between what is defiled by being tasted by the mouth and what is not.

कदाचित् स द्विजश्रेष्ठ काननाभ्यंतरे भ्रमन् ।
फलमेकं प्राप्य पक्वं प्रियालस्येति शाखिनः ॥ १३ ॥

The habit of one's own class always remains at the top that is, prevails. Oh greatest brāhmaṇa, once he, while roaming in a forest, found a ripe fruit of Priyāla tree.

अथासौ हर्षितस्तस्य फलमप्राप्य चक्रिकः ।
ससंरंभेण ज्ञात्वा वै निजवक्त्रांतरे ददौ ॥ १४ ॥

He, not finding such a fruit before was delighted and to know its taste, he hastily put it into his mouth.

स ददौ तत्फलं यावन्निजवक्त्रांतरे द्विज ।
प्रविवेश गलं तावत् तत्फलं शृणु जैमिने ॥ १५ ॥

Oh Jaimini, Just when he put the fruit into his mouth, it got into his throat, Oh Brāhmaṇa.

तावत् सव्येन हस्तेन गलरन्ध्रं बबन्ध सः ।
यत्नाद्विधृत्य सव्येन पाणिना सकलं द्विज ॥ १६ ॥

Oh Brāhmaṇa, holding his throat carefuly with his left hand, he arrested the downward movement of the fruit through the entire cavity of his throat with his right hand.

चक्रिकश्चिन्तयामास हरिभक्तिपरायणः ।
फलमेतद्यदा तस्मै न ददामि मुरारये ॥ १७ ॥

Then Cakrika, solely absorbed in devotion for Śrī Viṣṇu thought. "If I do not offer this fruit to that enemy of Mūra, then no sinner like me is born in the worldly existence.

न जातः कोऽपि संसारे तदाहमिव पातकी ।
हरिं संचित्य बहुधा स चकार मतिं ततः ॥ १८ ॥

Meditating on Śrī Viṣṇu in various ways he then decided. Yet that fruit did not come out of his throat, Oh Brāhmaṇa.

तथापि तत्फलं तस्य न निष्क्रांतं गलादड द्विज ।
हरेरेकांतभक्तोऽसौ छित्त्वा परशुना गलम् ॥ १९ ॥

आनीय तत्फलं पक्वं ददौ देवाय विष्णवे ।
तत्सन्निधिं समायातस्तमेव हृदि चिंतयन् ॥ २० ॥

That exclusive devotee of Śrī Viṣṇu cut his throat with an axe. He brought out that fruit from his throat and offered it to Śrī Viṣṇu. He, thinking about him only in his heart, approached him.

रुधिरोक्षितसर्वाङ्गः पतितः क्षितिमण्डले ।
तं दृष्ट्वा भगवान्विष्णुर्गतासुं व्यथितोऽभवत् ॥ २१ ॥

And with his entire body wetted with blood, he fell on the ground. Seeing him dead, Lord Śrī Viṣṇu was distressed.

एतस्य सदृशो भक्तो मम कोऽपि न विद्यते ।
यतो निजगलं छित्त्वा मम संतोषणं कृतम् ॥ २२ ॥

There is no other devotee like him, since, he having cut his throat, pleased me.

यथा भक्तिमताऽनेन सात्विकं कर्म वै कृतम् ।
यद्दत्वाऽनृण्यमाप्नोति तथा वस्तु किमस्ति मे ॥ २३ ॥

Since this devoted one has done a good act, what object can there be, by giving which I can be free from his debt ?

धन्योऽयमतिधन्योऽयं धन्योऽयं नात्र संशयः ।
प्राणानपि परित्यज्य मम संतोषणं कृतम् ॥ २४ ॥

He is blessed, he is very blessed. He is undoubtedly blessed. Even sacrificing his life, he has pleased ME.

ब्रह्मत्वं वा शिवत्वं वा चक्रित्वं वाऽपि दीयते ।
तदाऽप्यानृण्यमेतस्य भक्तस्य न हि गम्यते ॥ २५ ॥

I do not know whether I should give him the position of Brahmā or of Śiva or an emperor and be free from his debt.

इत्युक्त्वाऽत्यन्तसंतुष्टो भगवान् गरुडध्वजः ।
स्वहस्तकमलेनास्य ततो मस्तकमस्पृशत् ॥ २६ ॥

Saying so and being very much pleased, the Garuḍa-bannered God touched his head with the lotus in His own Hand.

तद्धस्तकमलस्पर्शाच्छबरोऽसौ गतव्यथः ।
समुत्तस्थौ महासत्त्वो नारायणपरायणः ॥ २७ ॥

Due to the touch of the lotus in His Hand, that mountaineer, freed from the anguish, solely devoted to Śrī Viṣṇu, got up with great vigour.

व्यास उवाच— Śrī Vyāsa said :

ततोऽस्य भक्तश्रेष्ठस्य निजवस्त्रेण केशवः ।
पुत्रस्येव पितागात्ररजःप्रोक्षितवान् द्विज ॥ २८ ॥

Then Śrī Viṣṇu cleansed the dust on the body of that greatest devotee with his own garment as a father, cleans the dust on the body of his son, Oh brāhmaṇa.

चक्रिकस्तं समालोक्य मूर्तिमंतं जनार्दनम् ।
वाचा मधुरगाऽस्तौषीत् प्रह्वमस्तः कृताञ्जलिः ॥ २९ ॥

Cakrika, seeing Śrī Viṣṇu in an embodied form, humbly bent down his head, and with the palms of his hands joined, praised him with sweet words.

चक्रिक उवाच— Cakrika said :

गोविन्द केशव हरे जगदीश विष्णो
जानामि यद्यपि न ते स्तुतियोग्यवाक्यम् ।
स्तोतुं तथापि रसना मम वांछति त्वां
स्वामिन् प्रसीद हर दोषमिमं प्रवृद्धम् ॥ ३० ॥

Oh Govinda, Keśava, Hari, Jagadīśa, Viṣṇu, though I do not know, that is, find words proper for your praise, Yet my tongue desires to praise you. Oh Lord, be pleased, remove this enhan-ced blemish.

त्यक्त्वा भवन्तमखिलेश्वर चक्रपाणे
अन्यं यजन्ति मनुजा जगतीह ये वै ।
मूढास्त एव दुरतिप्रकरैकधाम
सानुग्रहस्त्वमसि मय्यपि देव यस्मात् ॥ ३१ ॥

Oh lord of everything, Oh you have the disc in your hand, those men who, leaving you, worship even me who am the abode of the heap of sins only.

जानाति देव भवतो भवनैकनाथ
भक्त्यैव यद्यपि नृणां भवबंधहर्त्रीम् ।
एकांतपापशबरान्वयलब्धजन्मा
विष्णोस्तथापि भगवान् मयि सुप्रसन्नः ॥ ३२ ॥

Though I who am extremely sinful and who have been born in a mountaineer's family, know you only through devotion for you which removes the bond of the mundane existence of men. Yet the Lord is very much pleased with me. Oh You, the only Lord of the world.

यस्य प्रभो तव मनोज्ञ करारविंदं
स्पर्शं चतुर्मुखमुखा अपि देववृन्दाः ।
न प्राप्नुवन्ति विदितस्य मयाऽद्य लब्धं
त्वत्तो न कोऽपि सदयोनिजसेवकेषु ॥ ३३ ॥

Oh Lord, I have today gained the touch of your charming, lotus-like Hands which even hosts of gods led by Brahmā do not obtain.

येन त्वया भगवता त्रिदशाद्यवैरी
कंसासुरो निमिसुतः कृतसर्वपापः ।
सेन्द्रामरप्रकरमर्त्यहिताय पूर्वं
तस्मै नमः परममंगलदाय तुभ्यम् ॥ ३४ ॥

There is no one more kind than you to his servants. Salutations to you, the most auspicious God, who, the Lord, for the good of the group of gods like Indra, formerly killed the demon Kamsa, the first enemy of gods and Nimi's son who had committed all sins.

येन त्वयातिबलिना यमलार्जुनौ तौ
देवोत्तमेन निहतौ वसुदेवजेन ।
दुष्टश्च कालयवनो युधि धेनुकश्च
तस्मै नमोऽस्तु नवमेघनिभाय तुभ्यम् ॥ ३५ ॥

Salutation to you resembling a fresh cloud, who the very powerful son of Vasudeva and the best god killed the twin Arjuna trees, so also the wicked Kālayavana in a battle, so also Dhenuka.

श्रीकृष्ण दामोदर भो ह्यनंत
येन त्वयाऽमरपतेरचला विभूतिः ।
पूर्वं कृता भगवता परमेश्वरेण
तस्मै नमोऽस्तु यदुवंशपराय तुभ्यम् ॥ ३६ ॥

Oh Śrī Kṛṣṇa, Oh Dāmodara, Oh Ananta, Salutations to you, the best in Yadu family, who, the Lord, the highest God, formerly gave steady prosperity to the Lord of gods – that is Indra..

पारिजातो हृतो येन विजितोऽखंडलस्त्वया ।
लीलाजितमहेशाय तस्मै तुभ्यं नमो नमः ॥ ३७ ॥

Repeated salutations to you who took away the Pārijāta tree, who vanquished Indra and easily conquered Maheśa.

कृत्वा वृकोदरं हेतुं जरासंधो निपातितः ।
बाणासुरस्य निहता बाहवो ये त्वया हताः ॥ ३८ ॥

Making Bhīma the instrument you knocked down Jarāsandha. The arms of Bāṇāsura struck by you, persihed. I always salute Him who killed Śiśupāla.

शिशुपालो हतो येन तस्मै नित्यं नमो नमः ।
भूमे परहृतो भारस्त्वया येन महात्मना ॥ ३९ ॥

Constant and repeated salutations to Him, who, the noble one, having killed the kṣatriyas through His Desire, removed the burden on the Earth.

क्षत्रियान् मायया हत्वा तस्मै नित्यं नमो नमः ।

व्यास उवाच— Śrī Vyāsa said :

इति तेन स्तुतो विष्णुश्चक्रिकेन महात्मना ॥ ४० ॥
उवाच परमप्रीतो वरं वृण्विति जैमिने ।

Oh Jaimini, Viṣṇu, thus praised by the magnanimous Cakrika, being very much pleased, said to him : 'Choose a boon'.

चक्रिक उवाच— Cakrika said :

परंब्रह्म परंधाम परमात्मन् कृपामय ॥ ४१ ॥

Oh highest Brahma, Oh highest abode, Oh highest soul, Oh you full of pity, I am actually seeing you.

पश्यामि त्वामहं साक्षाद्धरैः किमपरैर्द्विज ।
न ध्याता भवतो मूर्तिः पूजा च न कृता तव ॥ ४२ ॥

What is the use of other boons, Oh twice-born ? I did not meditate upon your form.

नैवेद्यैर्दिव्यपुष्पैश्च दिव्यधूपैः प्रदीपिकैः ।
न ते स्मृतानि नामानि कदाचिद्भवतो मया ॥ ४३ ॥

I did not worship you with offerings of eatables, divine flowers, divine incenses or lamps, I never recollected your names.

त्वत्पादसलिलं स्वामिन् विधृतं न हि मूर्धनि ।
न भुक्तं तव नैवेद्यं त्वद्व्रतं न मया कृतम् ॥ ४४ ॥

Oh lord, I never held on my head the water flowing from your Pādas (Gaṅgā). I did not eat the offerings of eatables made to you, nor did I observe any vow in honour of you.

तथाप्यहमपश्यं त्वां किं करोम्यपरैर्वरैः ।
शबरान्वयजन्मास्मि सर्वधर्मबहिष्कृतः ॥ ४५ ॥

Yet I am able to see you. What shall I do with other boons ? I am born in a mountaineer's family and I am excluded from all religious rites.

तथापि पादपद्मं ते दैवतैरपि दुर्लभम् ।
तदेवाद्य मया प्राप्तं वरैः किमपरैर्मम ॥ ४६ ॥

Yet I have today secured your lotus like Pādas difficult to be secured even by deities. What then is the use of other boons to me ?

तथापि कमलाकांत वरदित्सुर्यदा भवान् ।
त्वयि तिष्ठतु मे चित्तं न मज्जेत् त्वदनुग्रहात् ॥ ४७ ॥

Yet, Oh Lord of Lakṣmī, When You desire to grant a boon, then let my heart remain on you, let it not sink from want of your favour.

श्रीभगवानुवाच— The Lord said :

वचनामृतवर्षेण त्वदीयेन महाशय।
संप्राप्य महतीं तुष्टिं मया सेवकपापिना ॥ ४८ ॥

I, a sinful servant, have got great satisfaction by this shower of nectar, that you have offered, Oh large hearted one.

यदिदं वत्स मे दत्तं त्वया कमलमुत्तमम्।
अनेनात्यंततुष्टोऽस्मि भक्तिं गृह्णामि हर्षितः ॥ ४९ ॥

Oh dear, I am very much pleased with this excellent lotus that you offered me. Being delighted, that is, gladly, I accept your devotion.

व्यास उवाच— Śrī Vyāsa said :

इत्युक्त्वा भगवान् विष्णुर्भक्तिग्राही दयामयः।
तमालिंगितवान् भक्तं चतुर्भिर्दीर्घबाहुभिः ॥ ५० ॥

Speaking like this, Śrī Viṣṇu who accepted devotion and who was full of pity, embraced the devotee with His four Long Arms.

श्रीभगवानुवाच— The Lord said :

तुष्टोऽस्मि भवतो भक्त्या वत्स चक्रिक सत्तम।
यदिदं वत्स मे दत्तं क्षिप्रं भवति निश्चितम् ॥ ५१ ॥

Oh dear, Oh Cakrika Oh best one, I am pleased with your devotion. Oh dear, Whatever I have given will certainly come off.

भूयोऽपि तं महाभक्तमालिङ्ग्य परमेश्वरः।
तत्रैवांतर्दधे विप्र विश्वात्मा विश्वपालकः ॥ ५२ ॥

The Universal soul, the protector of the Universe, the highest Lord, having again embraced that great devotee, vanished there only.

स चक्रिकोऽतिसंतुष्टो हरिभक्तिपरायणः ।
पुत्रदारादिकं त्यक्त्वा जगाम द्वारकां पुरीम् ॥ ५३ ॥

That Cakrika, highly intent upon devotion for Śrī Viṣṇu was very much pleased. Then abandoning his sons, wife and others, he proceeded to the city of Dwārakā.

तत्र चैवं समासाद्य कृपया कमलापतेः ।
आयुषोऽन्ते ययौ मोक्षं देवानामपि दुर्लभम् ॥ ५४ ॥

Having, due to the favour of Lakṣmī's Lord thus gone there, he, at the end of his life, attained liberation, difficult to be had even by devatās.

तस्माद्भक्तवशो देवो भक्तिमात्रेण तुष्यति ।
न च स्तोत्रैर्न वित्तैश्च न तपोभिर्जपेन च ॥ ५५ ॥

Therefore, god is dependent upon His devotees. He is pleased merely by means of devotion and not by means of hymns of praise, wealth, austerities or muttering a deity's names.

फलं यद्यपि चोच्छिष्टं दत्तं तेन द्विजोत्तम ।
तथापि तुष्टवान् विष्णुर्ज्ञात्वा भक्तिमचञ्चलाम् ॥ ५६ ॥

Oh best brāhmaṇa, though he gave Śrī Viṣṇu the fruit that had been defiled by him by tasting, Yet Śrī Viṣṇu, knowing his steady devotion, was pleased with him.

तस्मान्नारायणो देवः संसारेऽस्मिन् मुमुक्षुभिः ॥ ५७ ॥

Therefore, in this world those who desire liberation, should worship God Śrī Viṣṇu.

ये यजन्ति दृढया किल भक्त्या
वासुदेवचरणांबुजयुग्मम् ।
वासवादिविबुधप्रवरेज्यं
ते व्रजन्ति मनुजाः किल मोक्षम् ॥ ५८ ॥

Those men, who worship with a firm devotion the pair of Śrī Viṣṇu's Pādas, fit to be worshipped by great deities like Indra. Go to that is obtain liberation.

इति श्रीपद्मपुराणे क्रियायोगसारे षोडशोऽध्यायः ॥

Thus ends the 16th Adhyāya of Padma Purāṇa
under Kriya Yoga Sāra.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

क्रियायोगसारे सप्तदशोऽध्यायः

Śrī Padma Purāṇam

In Kriyāyogasāra – Adhyāya 17

Ślokas 1 to 265

Bhadratanu's Story

जैमिनिरुवाच— Jaimini said :

पुनरेव गुरो ब्रूहि माहात्म्यं कमलापतेः ।
हरेः कथामृतं पीत्वा तृप्तिर्वै कस्य जायते ॥ १ ॥

Oh Preceptor, again tell me the greatness of Lakṣmī's Lord. Who is satisfied after drinking the nectar of Śrī Viṣṇu's account ?

श्रीव्यास उवाच— Śrī Vyāsa said :

त्वत्तुल्यः कोऽपि संसारे सुकृती न हि विद्यते ।
यतः केशवमाहात्म्यं श्रोतुमिच्छसि भक्तितः ॥ २ ॥

There is one pious like you in the mundane existnce; Since you desire to listen to Śrī Viṣṇu's greatness with devotion.

नारायणकथा रम्या पुनात्येवं जगत्त्रयम् ।
श्रोतारं पृच्छकं चैव वक्तारं च द्विजोत्तम ॥ ३ ॥

Oh best Brāhmaṇa, the charming tale of Śrī Viṣṇu does purify the three worlds – it purifies the listener, the questioner and the speaker.

शृणु लक्ष्मीपतेर्वत्स माहात्म्यं पापनाशनम् ।
कथयामि समासेन चतुर्वर्गफलप्रदम् ॥ ४ ॥

Oh dear, listen to the greatnes of Lakṣmī's Lord, which destroys sins. I shall narrate it, giving the four goals of human life, in brief.

भक्त्या परमया विष्णुमेकाहमपि योऽर्चयेत् ।
जन्मकोटिकृतं पापं सद्यस्तस्य हरेत् हरिः ॥ ५ ॥

Śrī Viṣṇu would instantly remove the sin, committed during crores of births, of him who would worship Śrī Viṣṇu very devoutly even one day.

पुण्यात्मा स कथं मर्त्यो येन नाराधितो हरिः ।
स कथं पातकी यस्य भक्तिर्नारायणे प्रभौ ॥ ६ ॥

How can he be called pious who has not worshipped Śrī Viṣṇu ? How can he be called a sinner who has devotion for Lord Śrī Viṣṇu ?

अस्ति सर्वपुरश्रेष्ठं पुरुषोत्तमसंज्ञकम् ।
पुरं सर्वगुणैर्युक्तं सर्वदेवगणाश्रयम् ॥ ७ ॥

There is the best city called '**Puruṣottama**', a city endowed with all qualities and resorted to be hosts of all gods.

सर्वेषामेव तीर्थानां वरिष्ठं तन्निगद्यते ।
यतस्तस्मिन्पुरे रम्ये साक्षाद्वसति केशवः ॥ ८ ॥

It is said to be the greatest of all holy places, since in that charming city Śrī Viṣṇu actually resides.

तत्र भद्रतनुर्नाम पूर्वमेकोऽभवद्द्विजः ।
सुन्दरः प्रियवादी च पवित्रकुलसंभवः ॥ ९ ॥

Formerly there lived a brāhmaṇa named Bhadratanu. He was handsome; he spoke pleasing words; and was born in a pure family.

संप्राप्तयौवनो विप्रः सुंदरः काममोहितः ।
परलोकभयं त्यक्त्वा वारस्त्रीनिरतोऽभवत् ॥ १० ॥

The handsome brāhmaṇa, on attaining youth, was deluded by passion of love; and giving up the fear of not attaining the other words, he was attached to a prostitute.

न वेदाध्ययनं चक्रे पुराणानि च सर्वशः ।
तत्याजोत्तमसंज्ञां च पाखंडजनसङ्गताम् ॥ ११ ॥

He did not study the Vedas; nor did he at all study the Purāṇas. Due to the company of heretics, he abandoned the excellent Gāyatri hymn.

अयाज्यदानग्राही च परद्रव्यापहारकः ।
अभवद्धर्मनिन्दी च स विप्रः प्राप तत्परः ॥ १२ ॥

That Brāhmaṇa, highly attached to sins, accepted gifts not fit for sacrificial purposes, snatched other's wealth and censured religion.

तत्याज ब्राह्मणाचारं तथैव सत्यभावनम् ।
गुरुणामतिथीनां च पूजनं ब्राह्मणाधमः ॥ १३ ॥

He, the mean Brāhmaṇa, abandoned the conduct of brāhmaṇas so also devotion to truth, and also the worship of elderly persons or preceptors and guests.

यद्यत् पापतरं कर्म तत्तदेव विधीयते ।
न च पुण्यतमं कर्म कदाचित्तेन जैमिने ॥ १४ ॥

He did every act that was more and more sinful. Oh Jaimini, he never did the most meritorious act.

एकादकृतपापोऽसौ लोकलज्जाभयान्वितः ।
श्राद्धं चकार विप्रो वै श्राद्धभक्तिविवर्जितः ॥ १५ ॥

Once that brāhmaṇa who had committed sins and who was not ashamed and afraid of people, performed a śrāddha without faith in it.

वारनारीमिति प्राह गतः स निशि तद्गृहम् ।

ब्राह्मण उवाच— The Brāhmaṇa said :

एतद्विशालजघने पितृश्राद्धदिनं मम ॥ १६ ॥

आयातस्त्वद्गुणैर्बद्धस्तथापि निलयं तव ।
पश्य रात्रीमिमां कांते सर्वलोकभयावहम् ॥ १७ ॥

Oh You, of large buttocks, this is the day of the śrāddha to be offered to my manes, Yet, bound by your virtues, I have come to your house. Oh dear one, see this night fearful of all people. He said so, having gone to the prostitute's house at night.

स्रवदंबुदसंघातं परिव्याप्तं नभस्थलात् ।
नवांबुलुप्तमार्गायां त्वद्गुणाकृष्टमानसः ॥ १८ ॥

The sky, right from the ground, has multitudes of cloud dropping water, and is covered.

अस्यामपि विभावर्यां तवाहं गृहमागतः ।
मेघविद्युत्प्रतीपेन कामेनार्थोपदेशिना ॥ १९ ॥

Even at this night, at which the way is lost due to fresh clouds, I, with my mind attracted towards your qualities, have come to you, with the lamp of lightning in the clouds and my longing directions me to the object.

त्वद्गुणाध्यानविश्वास आगतोऽहं निशिप्रिये ।
त्वामदृष्ट्वा क्षणमपि प्रीतिं मे न हि जायते ॥ २० ॥

Oh dear one, I with anxiety about and relying upon your qualities have come to you at night.

अपि दुःखेन हे तन्वि त्वां द्रष्टुमहमागतः ।
तीर्थतोयाभिषेकेन कति किं मे प्रयोजनम् ॥ २१ ॥

Not seeing you even for a moment, I am not happy. Oh slender one, I have come to see you with difficulty. Oh dear, what have I to do with a bath with the water of a holy place ?

त्वत्प्रेमतीर्थतोयेन सिक्तः प्राप्तोऽस्म्यहं दिवि ।
परत्र सुखदां सेवामाराध्य मम किं फलम् ॥ २२ ॥

Sprinkled with the holy water of your love, I have reached heaven. What fruit would I get by exerting for pleasure in the other world – that is heaven ?

जीवतैव मया स्वर्गः प्राप्यते त्वत्प्रसादतः ।
अपकीर्तिभयात् कांते श्राद्धकर्म कृतं गृहे ॥ २३ ॥

Due to your favour, Oh dear one, I get heaven even while alive. Oh dear one, I performed the śrāddha rite at home for fear of bad name.

अस्मिञ्छ्राद्धे मम श्रद्धा स्वल्पापि न हि गम्यते ।
त्वं मे जपस्तपस्त्वं मे त्वं मे नीतिश्च सुन्दरि ॥ २४ ॥

I do not have the slightest faith in this śrāddha. Oh beautiful lady, You are my muttering of prayers, my penance and my pridence.

त्वामेकामेव संसारे सर्वभावेन सुन्दरि ।
प्रपन्नोऽसि सदाऽहं ते आज्ञापय करोमि किम् ॥ २५ ॥

Oh beautiful lady, I have resorted to you only in this mundane existence with full devotion. I always belong to you, order me what I should do.

सुमध्यमोवाच— Sumadhyamā said :

त्वया पुत्रेण तातस्तु पुत्रहीन इवाभवत् ।
पितृश्राद्धदिनेऽपि त्वं मैथुनं कर्तुमिच्छसि ॥ २६ ॥

With you as his son, your father has become like one who is sinless. You desire to have coitous even on the day of the śrāddha offered to the manes.

दुर्मते मैथुनं यस्तु कुरुते पितृवासरे ।
रेतोभोजिन एव स्युः पितरस्तस्य सोऽपि च ॥ २७ ॥

Oh Wicked one, the manes of him who has coitus on the day of the śrāddha offered to his manes and he also eat semen.

कुरुते मैथुनं मूढो मोहात्पितृदिने यदि ।
तच्छ्राद्धं राक्षसग्राह्यं भवेन्नास्त्यत्र संशयः ॥ २८ ॥

If a fool, through folly, has coitus on the day of śrāddha offered to his manes, the śrāddha is fit to be received by demons.

मय्यद्धा गदितं यत्ते यथा स्नेहेन मानसम् ।
तथा यदि भवेद्विष्णौ तदा प्राप्नोति किं न हि ॥ २९ ॥

There is no doubt about this. I have clearly told you. What would one not get if one's mind in accordance with that – that is what I have said would be set on Śrī Viṣṇu ?

यमदंडांतरस्थायि जीवितं च शरीरिणाम् ।
तथापि पातकं मूढ कुरुषे निर्भयः सदा ॥ ३० ॥

The life of living beings remains within the control of Yama's staff. Yet, Oh, fool, you being fearless are always committing sins.

जलबुद्बुदवन्मूढः क्षणविध्वंसिजीवितम् ।
किमर्थं शाश्वतधिया कुरुषेच्छुरितं सदा ॥ ३१ ॥

Oh fool, life perishes in a moment like a water bubble. Then thinking that it is eternal. Why do you always commit sinful acts secretly.

ललाटे लिखितं यस्य मृत्युरित्यक्षरद्वयम् ।
स कथं कुरुते पापं समस्तक्लेशदायकम् ॥ ३२ ॥

How does he, on whose head the couple of letters 'mṛtyu' – that is death is written, commit a sin, giving pain to all ?

अहो माया महाविष्णोरेका बलवती क्षितौ ।
यतः पापं प्रकुर्वाणः सततं हर्षितो द्विज ॥ ३३ ॥

Oh ! Wonderful is great Śrī Viṣṇu's Desire on the Earth, since, Oh brāhmaṇa, a sinner is always delighted.

स्थानं पापाय मे देहि निजदेहे दुराश्रये ।
दहत्याश्रममेधो हि वीतिहोत्र इव ज्वलन् ॥ ३४ ॥

The sacrifice performed in the stage of a house-holder, burning like fire says :

"Give place to your sin in my body, difficult to be resorted to".

व्यास उवाच— Śrī Vyāsa said :

दैवप्रेरितपापाश्च तयेत्युक्तं सुवेश्यया ।
मनसा चिंतयामास ब्राह्मणः कृतपातकः ॥ ३५ ॥

Due to the sin impelled by destiny that good prostitute spoke like this. The brāhmaṇa who had committed sins, thought in his mind.

धिग् धिग् मां च महापापं मूढं पातकिनां वरम् ।
वेश्याया एव तज्ज्ञानं तन्मे नास्ति दुरात्मनः ॥ ३६ ॥

Fie upon me a great sinner, a fool, the greatest among sinners. I, a wicked one, do not have that knowledge which the prostitute has.

ब्राह्मणस्य कुले शुद्धे जन्म संप्राप्य वै मया ।
आत्मघातकरं पापं नित्यमेव कृतं महत् ॥ ३७ ॥

I, having got birth in a pure brāhmin family, has everyday committed great sins, destroying myself.

जातो यदा ध्रुवो मृत्युर्मृते स्वामी यदा यमः ।
अविवेकतया पापं कथं तर्हि करोम्यहम् ॥ ३८ ॥

How do I still commit sins through indiscrimination, when death is certain. Yama is my master after my death.

जपस्तपस्तथा होमो वेदाध्ययनमेव च ।
विप्राचारोऽतिथेः पूजा गुरुभक्तिर्द्विजार्चनम् ॥ ३९ ॥

When I have not muttered the names of Śrī Viṣṇu, when I have not observed penance, so also when I have not performed a sacrifice, When I have not studied the Vedas, when I have not practised the conduct of a brāhmaṇa, when I have not honoured guests, When I have not been devoted to my preceptor.

पितृयज्ञादिकं कर्म पूजा च कमलापतेः ।
मया न चक्रे कस्माद्धै भविष्यत्युत्तमा गतिः ॥ ४० ॥

When I have not honoured brāhmaṇas, so also when I have not offered a śrāddha to my dead ancestors so also when I have not offered worship to Lakṣmī's Lord, how can I have an excellent position after death ?

मार्कंडेयं महात्मानं सर्वधर्मविदांवरम् ।
तुष्टाव स द्विजो वाचा प्रणम्य भुवि दण्डवत् ॥ ४१ ॥

That Brāhmaṇa, having saluted like, that is prostrating himself like a staff on the ground, the illustrious Mārkaṇḍeya, the best among the knowers of religious rules, praised him with proper words.

ब्राह्मण उवाच— The brāhmaṇa said :

नमस्तुभ्यं द्विजश्रेष्ठ दीर्घजीव नमोऽस्तु ते ।
नारायणस्वरूपाय नमस्तुभ्यं महात्मने ॥ ४२ ॥

Salutations to you, Oh greatest brāhmaṇa, Salutation to you. Oh long lived one, Salutation to you the illustrious one, of the form of Śrī Viṣṇu.

नमो मृकण्डपुत्राय सर्वलोकहितैषिणे ।
ज्ञानार्णवाय वै तुभ्यं निर्विकाराय वै नमः ॥ ४३ ॥

Salutation to Mṛkaṇḍu's son, desiring the good of all people. Salutations to you, the ocean of knowledge. Salutations to you, the immutable one".

स्तुतस्तेनेति विप्रेण मार्कंडेयो महातपाः ।
उवाच परमप्रीतः सर्वशास्त्रार्थपारगः ॥ ४४ ॥

Thus praised by the brāhmaṇa, the great ascetic Mārkaṇḍeya, master of the significance of all holy texts, being very much delighted, spoke thus :

मार्कण्डेय उवाच— Mārkaṇḍeya said :

तव भक्त्याऽतितुष्टोऽस्मि महाभाग वरं वृणु ।
तवाभिलषितं सद्यः साधयिष्यामि नान्यथा ॥ ४५ ॥

Oh very blessed one, I am very much pleased by your devotion. Choose a boon. I shall instantly accomplish your desired object. This will not be otherwise.

ब्राह्मण उवाच— The brāhmaṇa said :

अहं पापात्मनां श्रेष्ठो द्विजाचारविवर्जितः ।
परहिंसान्वितो नित्यं परस्त्रीनिरतः सदा ॥ ४६ ॥

I am the greatest of sinners. I am without – that is – I do not follow, the practice of a brāhmaṇa.

मया मूढेन विप्रेन्द्र सदा पापं कृतं महत् ।
नामुत्रापि कृतं पुण्यं कदाचिदपि सादरम् ॥ ४७ ॥

I am always connected with doing harm to others. I am always interested in other's wives. Oh best brāhmaṇa, I, a fool, always committed great sins.

संसारसागरे घोरे दुःखदेऽत्यंतभैरवे ।
कथं भवति निस्तारो महापातकिनो मम ॥ ४८ ॥

I have never done any pious act with regard to the other world. How can I, a great sinner, cross the fearful ocean of the worldly existence which causes pain and which is very fierce ?

मार्कंडेय उवाच— Mārkaṇḍeya said :

कृतपापोऽपि विप्रेन्द्र त्वं हि पुण्यात्मनां वरः ।
यतो बुद्धिरियं जाता त्वयि संसारदुर्लभा ॥ ४९ ॥

Oh best brāhmaṇa, even if you have committed sins, you are the best among the pious, since in you, has arisen this knowledge difficult to be found in the world.

पुण्यात्मनां पुण्यदृष्टिर्वर्धते प्रतिवासरम् ।
पापात्मनां पापदृष्टिर्वर्धते तु दिने दिने ॥ ५० ॥

The liking for religious merit of the pious ones increase everyday. The liking for sins of the sinful ones also increases everyday.

पापात्मनापि भवता पापदृष्टिर्निवार्यते ।
अतस्तुभ्यं जगन्नाथः प्रसन्न इव लक्ष्यते ॥ ५१ ॥

Though you are a sinner, you can keep off your thought for sins. Therefore, the Lord indeed appears to be pleased with you.

पापं कृत्वाऽपि यो मर्त्यः पापाद्भूयो निवर्तते ।
तमुत्तरं नरं प्राहुः पूर्वजन्मार्चिताच्युतम् ॥ ५२ ॥

They call the man to be the best who having first committed a sin, turns away from it afterwards and who has worshipped Śrī Viṣṇu in his former existences.

निजभक्तं महाविष्णुर्दृष्ट्वा पापरतं प्रभुः ।
ददाति विपुलां बुद्धिं यथा भवति सद्गतिः ॥ ५३ ॥

Lord Śrī Viṣṇu, the great one, seeing his devotee attached to sins, gives him broad understanding, so that he gets felicity.

अतस्त्वं ब्राह्मणश्रेष्ठं प्रतिजन्माच्युतार्चकः ।
अचिरेणैव भद्रं ते भविष्यति न संशयः ॥ ५४ ॥

Therefore, Oh best brāhmaṇa, you who have worshipped Śrī Viṣṇu in every existence, will soon have good fortune. There is no doubt.

यद्यत्पृष्टं त्वया विप्र मत्तःश्रोष्यसि तं न हि।
यतो नित्यक्रियाकालो मम संप्रति वर्तते ॥ ५५ ॥

But oh Brāhmaṇa, since now it is time for me to perform my religious rites, You will not hear from me – the answers to whatever you have asked me.

दांतो नाम द्विजः कश्चिदस्ति सर्वार्थतत्त्ववित्।
कथयिष्यति तत्सर्वं स च तस्याश्रमं व्रज ॥ ५६ ॥

There is a brāhmaṇa named Dānta, who knows the truth of every object. He will tell you all that. Go to his hermitage.

तेनोपदिष्टोऽसौ विप्रो मार्कंडेयेन धीमता।
दांताश्रमं ययौ क्षिप्रं पवित्रमतिसुन्दरम् ॥ ५७ ॥

Advised by that intelligent Mārkaṇḍeya, the brāhmaṇa quickly went to the pure and very beautiful hermitage of Dānta.

अश्वत्थैश्चंपकैश्चैव बकुलैः प्रियकैस्तथा।
अन्यैश्च पुष्पितैर्वृक्षैः शोभितं सुमनोहरम् ॥ ५८ ॥

It was adorned with trees like Aśwattha, Campaka, Bakula and Priyaka, so also other flowered trees and was very charming. The atmosphere was filled with the fragrance of full blown flowers.

प्रफुल्लकुसुमामोदं परिव्याप्तदिगंतरम्।
गुञ्जद्भ्रमरसंघातफलशब्दातिशब्दितम् ॥ ५९ ॥

It had swarms of humming bees. It was very much resounding with the sounds of – that is – produced by fruits. Breezes gently blew there.

मन्दं मन्दं वहद्वायुशीतलं चैव वारि च ।
शतश्वापदसंकीर्णं शिष्योपशिष्यसंकुलम् ॥ ६० ॥

The water there, was cold. It was crowded with hundreds of wild beasts and with pupils and their pupils.

तस्याश्रमं ततो विप्रः प्रविश्यति मनोहरम् ।
ददर्श दांतं तत्त्वज्ञं सर्वशिष्यगणैर्वृतम् ॥ ६१ ॥

That brāhmaṇa, having entered that very charming hermitage, saw Dānta who knew the true nature of Brahman and who was surrounded by hosts of his pupils.

स्तुत्वा तं ब्राह्मणश्रेष्ठ दांत नारायणात्मकम् ।
ववंदे चरणौ तस्य शिरसा स द्विजोत्तमः ॥ ६२ ॥

That best Brāhmaṇa, having praised that best brāhmaṇa, Dānta, of the nature of Śrī Viṣṇu, saluted his feet with his head, that is by bowing down.

दांत उवाच— Dānta said :

कस्त्वं भद्र समायातः किमस्त्यत्र प्रयोजनम् ।
ब्रूहि तत्त्वं तु मां स्तौषि हेतुना केन सांप्रतम् ॥ ६३ ॥

Oh good one, who are you that have come here ? What is your intention in coming over here ? Tell the truth. With what motive are you praising me now ?

भद्रतनुरुवाच— Bhadratanu said :

ब्राह्मणोऽहं महाभाग ब्राह्मणाचारवर्जितः ।
नाम्ना भद्रतनुः ख्यातो विहिताखिलपातकः ॥ ६४ ॥

Oh distinguished one, I am a brāhmaṇa without – that is not following the practices of a brāhmaṇa. I am known by the name 'Bhadratanu' and I have committed all sins.

संसारपापविच्छेदः कथं मे पापिनो भवेत् ।
एतन्मे कथय ब्रह्मन् यतस्त्वं सर्वतत्त्ववित् ॥ ६५ ॥

Oh Brāhmaṇa, since you know the true nature of Brahman, tell me this. How can I, a sinner, destroy the sins I have committed in the world ?

दांत उवाच— Dānta said :

शृणु विप्र परं गुह्यं तव स्नेहान्मयोच्यते ।
येन संसारपाशस्य विच्छेदो भवते नृणाम् ॥ ६६ ॥

Oh brāhmaṇa, listen to a great secret. Through affection for you. I tell it, by which the fetter of the worldly existence of men is cut off.

त्यज पाखंडसंसर्गं संगं भज सतां सदा ।
कामक्रोधं च मोहं च लोभं च दर्पमत्सरौ ॥ ६७ ॥

Give up the company of heretics. Always resort to the company of the good. Give up lust, anger, delusion, greed, pride and jealousy.

असत्यं परहिंसां च त्यज यत्नादपि द्विज ।
स्मरन्नामानि सततं महाविष्णोर्महात्मनः ॥ ६८ ॥

So, also a Brāhmaṇa, carefully avoid falsehood and doing harm to others, while always recollecting the names of the magnanimous great Śrī Viṣṇu.

संमार्जनं द्विजश्रेष्ठ तथोपलेपनं पुनः ।
मार्गशोभां च दीपं च केशवायतने कुरु ॥ ६९ ॥

Oh best brāhmaṇa, in the same way clean and also besmear Śrī Viṣṇu's temple. Adorn the path leading to it. Put lamps in it.

कुरु ब्राह्मणसेवां च ज्ञातिसेवां च सर्वदा ।
कुर्वन्नतोयदानं च नित्यं पंचमहाध्वरान् ॥ ७० ॥

Always giving water to the thirsty and performing the five great sacrifices, serve the brāhmaṇas and your relatives.

कथां शृणु हरेर्मंत्रं जप त्वं द्वादशाक्षरम् ।
कर्माण्येतानि सर्वाणि कुर्वतस्तव सत्तम ॥ ७१ ॥

Listen to the tale of Śrī Viṣṇu. Mutter the formula of twelve syllables.

'ॐ नमो भगवते वासुदेवाय' इति ।

भविष्यत्युत्तमं ज्ञानं ज्ञानान्मोक्षमवाप्स्यसि ॥ ७२ ॥

Oh best one, you who wili be doing all these acts, will have excellent knowledge and due to knowledge you will obtain liberation.

ब्राह्मण उवाच— The brāhmaṇa said :

यान्येतानि त्वया ब्रह्मन् प्रोक्तानि शुभदानि वै ।
तेषां विवरणं ब्रूहि किं मोहो दंभमत्सरौ ॥ ७३ ॥

Oh brāhmaṇa, explain these good qualities which you talked about. Tell me. What is Moha ? What are religious hypocrisy and jealousy ?

किमसत्यं च का हिंसा दयाशान्तिर्दमश्च कः ।
समदृष्टिश्च का प्रोक्ता का पूजा कमलापतेः ॥ ७४ ॥

What is falsehood ? What is doing harm to others ? What is pity ? What is tranquility ? And what is control ? What is said to be impartiality ?

अहोरात्रश्च कः प्रोक्तः किं विष्णुस्मरणं तथा ।
के वा पंचमहायज्ञाः को मंत्रो द्वादशाक्षरः ॥ ७५ ॥

What is said to be the worship of Lakṣmī's Lord ? What is said to be the day and the night ? What is recollection of Śrī Viṣṇu ?

एषां विवरणं सर्वं ब्रूहि ब्राह्मणसत्तम ।
तथा तव प्रसादेन प्राप्नोमि परमं पदम् ॥ ७६ ॥

What are the five great sacrifices ? What is twelve lettered formula ? Oh best brāhmaṇa, give me the full explanation of these, so that through your favour, I shall reach the highest place.

दांत उवाच— Dānta said :

ये वेदसंमतं कार्यं त्यक्त्वाऽन्यत् कर्म कुर्वते ।
निजाचारविहीना ये पाखंडास्ते प्रकीर्तिताः ॥ ७७ ॥

Those who, giving up acts approved by the Vedas, do other acts and who are without their own practices – that is – who do not follow practices laid down for their own caste, are declared to be heretics.

निजाचारग्राहिणो ये कुर्वंते वेदसंमतम् ।
पापाभिलाषरहिताः सज्जनास्ते प्रकीर्तिताः ॥ ७८ ॥

Those who follow their practices – that is – practices laid down for their caste approved by the Vedas,

and who are without sins and greed are declared to be good people.

योऽभिलाषः सदा स्त्रीषु विभवोपार्जनादिषु ।
वर्तते ब्राह्मणश्रेष्ठ स काम इति कथ्यते ॥ ७९ ॥

Oh best brāhmaṇa, that constant longing for women and for obtaining wealth is said to be Kāma, desire of sensual enjoyments.

समाकर्ण्यात्मनो निन्दां यस्तापो हृदि जायते ।
स क्रोध इति विज्ञेयः सर्वधर्मविघातकः ॥ ८० ॥

That torment which is produced in one's heart after hearing one's censure should be known as **anger.**

परवित्तादिकं दृष्ट्वा नेतुं यो हृदि जायते ।
अभिलाषो द्विजश्रेष्ठ स लोभ इति कीर्तितः ॥ ८१ ॥

It destroys all virtues. That desire which is produced in one's mind to take others' wealth on seeing it, is said to be **greed**, Oh best brāhmaṇa.

मम माता मम पिता ममेयं गृहिणी गृहम् ।
एतदन्यन्ममत्वं हि स मोह इति कीर्तितः ॥ ८२ ॥

The feeling of mineness as 'This is my mother, this is my father, this is my wife, this is my house, is said to be **Moha** (attachment).

अहं महात्मा धनवान्न तुल्यः कोऽपि भूतले ।
इदं यज्जायते चित्ते मदः प्रोक्तः स कोविदैः ॥ ८३ ॥

The feeling namely, I am noble, I am rich, nobody is comparable to me on the Earth, which is produced in one's mind is called **pride**.

निन्दन्ति मां सदा लोका धिगस्तु मम जीवनम् ।
इत्यात्मानं वदेद्यस्तु धिक्कारः स च मत्सरः ॥ ८४ ॥

People always censure me, Fie upon my life. He who says like this to himself has conempt for himself.

यथार्थकथनं यच्च सर्वलोकसुखप्रदम् ।
तत् सत्यमिति विज्ञेयमसत्यं तद्विपर्ययम् ॥ ८५ ॥

Such contempt is called **'Matsara'** self-condemnation. That which is the statement of facts and which delights all peole should be known to be truth.

ऐश्वर्यं दारपुत्राद्या यान्त्यमुष्य कदा क्षयम् ।
इति या जायते चित्ते सा हिंसा परिकीर्तिता ॥ ८६ ॥

The oposite of it is falsehood. Such a thought – when will his affluence, wife, sons perish – which is produced in a man's heart is called **himsā, harm.**

यत्नादपि परक्लेशं हर्तुं यद्धृदि जायते ।
इच्छा भूमिर्द्विजश्रेष्ठ सा दया परिकीर्तिता ॥ ८७ ॥

That desire which is produced in the heart to remove the affliction of others even with an effort is said to be **pity,** Oh best brāhmaṇa.

या तुष्टिर्जायते चित्ते शान्तिः सा गद्यते बुधैः ।
कुत्सितात्कर्मणोऽन्यत्र यच्चित्ताविनिवारणम् ॥ ८८ ॥

The satisfaction that is produced in the heart is called **'Tranquility'.** Taking away the heart from a censured act is declared by the wise to be self control and is approved by those who see the truth.

संकीर्तितो दमः प्राज्ञैः संमतस्तत्त्वदर्शिभिः ।
दुःखे सुखे च विप्रेन्द्र या तुष्टिर्वर्तसे सदा ॥ ८९ ॥

Oh best brāhmaṇa, that contentment which always prevails in misery or happiness, so also viewing an enemy or a friend as equal is called **'Impartiality'.**

तथा शत्रौ च मित्रे च समदृष्टिर्हि सा स्मृता ।
नैवेद्यगंधपुष्पाद्यैः श्रद्धया पुरुषो हरेः ॥ ९० ॥

Oh brāhmaṇa, that is said to be the worship of Śrī Viṣṇu, when reverence is paid to Śrī Viṣṇu with faith by means of offering of eatables, Sandal flowers etc.

योऽर्चनं कुरुते विप्र सा पूजा परिकीर्तिता ।
मध्याह्ने चैव रात्रौ च लंघनं यद्विधीयते ॥ ९१ ॥

Abstinence from taking food observed during the day and at night on the first and the subsequent day is known as **fast.**

तद्विज्ञेयमहोरात्रं पूर्वापरदिनाशनम् ।
आत्मनःकेशवस्यापि द्वयोरपि च सत्तम ॥ ९२ ॥

Oh best one, the Unification of one-self and of Śrī Viṣṇu is said to be the recollection of Śrī Viṣṇu. Teaching and reciting the Vedas – Brahmayajña, reception of guests, **Nṛyajña.**

यदेकीकरणं तच्च विष्णुस्मरणमुच्यते ।
ब्रह्मयज्ञो नृयज्ञश्च देवयज्ञश्च सत्तम ॥ ९३ ॥

Sacrifice to the superior gods made by oblations to fire **Devayajña,** obsequial offerings **Pitṛyajña,**

पितृयज्ञो भूतयज्ञःपंच यज्ञाः प्रकीर्तिताः ।
नमो भगवते वासुदेवायोङ्कारपूर्वकम् ॥ ९४ ॥

an oblation to all created beings Bhūtayajña, are said to be the five sacrifices. The wise call this – Namo Bhagavate Vāsudevāya – Salutations to the revered Vāsudeva.

महामंत्रमिमं प्राहुस्तत्त्वज्ञा द्वादशाक्षरम् ।
इति ते कथितं सर्वं पृष्टं ब्राह्मणसत्तम ॥ ९५ ॥

Preceded by the syllable 'Om' to be a great formula of Twelve sylables. Oh best brāhmaṇa, I have thus told you what asked by you.

यज्ज्ञात्वा मानवाः सर्वे लभते ज्ञानमुत्तमम् ।
ततः प्रतिदिनं विप्र नाम्नामष्टोत्तरं शतम् ॥ ९६ ॥

Hearing it all men get excellent knowledge. oh brāhmaṇa, therefore, having everyday recited the one hundred and eight names of the Lord of Lakṣmī.

पठित्वा कमलाभर्तर्दुर्लभं मोक्षमाप्स्यसि ।

You will obtain liberation which is difficult to be obtained.

भद्रतनुरुवाच— Bhadratanu said :

ब्रूहि लक्ष्मीपतेर्विष्णोर्नाम्नामष्टोत्तरं शतम् ॥ ९७ ॥

Please tell me the hundred and eight names of Śrī Viṣṇu, the Lord of Lakṣmī.

दांत उवाच— Dānta said :

शृणु विप्र प्रवक्ष्यामि नाम्नामष्टोत्तरं शतम् ।
सहस्रनाम चाकृष्य सारं विष्णोः परात्मनः ॥ ९८ ॥

Oh Brāhmaṇa, listen. Having drawn the essence of the thousand names of Śrī Viṣṇu, the highest soul, I shall tell you the mode of meditation, having meditated in which way the hundred and eight names destroy great sins.

अष्टोत्तरशतं नाम्नां महापातकनाशनम् ।
पठितव्यं यथा ध्यात्वा शृणु ध्यानं मयोच्यते ॥ ९९ ॥

Having meditated upon the excellent face of Śrī Kṛṣṇa, which has the form of a hemp-flower, of Śrī Kṛṣṇa whose eyes are like full blown lotuses,

अतसीकुसुमाकारं प्रफुल्लकमलेक्षणम् ।
गवां चरणधूलीभिर्भूषिताखिलविग्रहम् ॥ १०० ॥

गोपुच्छवालपाशेन मंडितोत्तममस्तकम् ।
वंशीध्वनिपरिन्यस्तरुचिरौष्ठपुटं प्रभुम् ॥ १०१ ॥

The entire body of whom, that is, the Lord is adorned with the dust from cows' Pādas, whose excellent head is adorned with the beautiful hair of a cow's tail, the Lord who has put on his charming lips the beautiful sound of the flute – that is – the sweet sounding flute.

गोगोष्ठवासिभिः स्निग्धैः शिशुभिः परिवारितम् ।
पीतांबरं स्मर मुखं ध्यायेत्कृष्णास्यमुत्तमम् ॥ १०२ ॥

Who is surrounded by children living in cowpens, who has put on a Yellow garment, whose face is alike that of cupid, one should repeat the hundred and eight names of Śrī Viṣṇu.

ॐ नमो अस्य कृष्णाष्टोत्तरशतनाम्नां वेदव्यासऋषिः ।
अनुष्टुप् छन्दः । श्रीकृष्णो देवता । श्रीकृष्णप्रीत्यर्थे
जपे विनियोगः ॥ १०३ ॥

He should repeat it in the following way :

(a) Om Salutations to Him.

(b) Of the hundred eight names :

Śrī Kṛṣṇa, the seer is Śrī Vedavyāsa. the nectre is anuṣṭup. The deity is Śrī Kṛṣṇa. Application is to the muttering :

नमः कृष्णः केशवश्च केशिशत्रुः सनातनः ।
कंसारिर्धेनुकारिश्च शिशुपालरिपुः प्रभुः ॥ १०४ ॥

देवकीनन्दनः शौरिः पुण्डरीकनिभेक्षणः ।
दामोदरो जगन्नाथो जगत्कर्ता जगन्मयः ॥ १०५ ॥

नारायणो बलिध्वंसी वामनोऽदितिनन्दनः ।
विष्णुर्यदुकुलश्रेष्ठो वासुदेवो वसुप्रदः ॥ १०६ ॥

अनंतः कैटभारिश्च मल्लजिन्नरकांतकः ।
अच्युतः श्रीधरःश्रीमाञ्छ्रीपतिः **पुरुषोत्तमः** ॥ १०७ ॥

गोविन्दो वनमाली च हृषीकेशोऽखिलार्तिहा ।
नृसिंहो दैत्यशत्रुश्च मत्स्यदेवो जगन्मयः ॥ १०८ ॥

भूमिधारी महाकूर्मो वराहः पृथिवीपतिः ।
वैकुण्ठः पीतवासाश्च चक्रपाणिर्गदाधरः ॥ १०९ ॥

शंखभृत् पद्मपाणिश्च नन्दकी गरुडध्वजः ।
चतुर्भुजो महासत्त्वो महाबुद्धिर्महाभुजः ॥ ११० ॥

महोत्सवो महातेजा महाबाहुप्रियः प्रभुः ।
विष्वक्सेनश्च शार्ङ्गी च पद्मनाभो जनार्दनः ॥ १११ ॥

तुलसीवल्लभोऽपारः परेशः परमेश्वरः ।
परमक्लेशहारी च परत्रसुखदः परः ॥ ११२ ॥

हृदयस्थोऽम्बरस्थो यो मोहदो मोहनाशनः ।
समस्तपातकध्वंसी महाबलबलांतकः ॥ ११३ ॥

रुक्मिणीरमणो रुक्मिप्रतिज्ञाखण्डनो महान् ।
दामबद्धः क्लेशहारी गोवर्धनधरो हरिः ॥ ११४ ॥

पूतनारिर्मुष्टिकारिर्यमलार्जुनभञ्जनः ।
उपेन्द्रो विश्वमूर्तिश्च व्योमपादः सनातनः ॥ ११५ ॥

परमात्मा परब्रह्म प्रणतार्तिविनाशनः ।
त्रिविक्रमो महामायो योगविद्धिष्टरश्रवाः ॥ ११६ ॥

श्रीनिधिः श्रीनिवासश्च यज्ञभोक्ता सुखप्रदः ।
यज्ञेश्वरो रावणारिः प्रलंबघ्नोऽक्षयोऽव्ययः ॥ ११७ ॥

Salutations to 1. Kṛṣṇa, 2. Keśava, 3. Keśi's enemy, 4. Sanātana (ancient), 5. Kamsāri (Kamsa's enemy) 6. Dhenukāri (Dhenuka's enemy), 7. Śiśupāla-ripu (Śishupāla's enemy), 8. Prabhu (the lord), 9. Devakinandana (Devaki's son), 10. Śauri, 11. Puṇḍarīkanibhekṣaṇa (having lotus- like eyes), 12. Dāmodara, 13. Jagannātha, 14. Jagatkartā (Creator of the word); 15. Jaganmaya – full of the world, 16. Nārāyaṇa, 17. Balidhvamsi (destroyer of Bali), 18. Vāmana, 19. Ditinanda, 20. Viṣṇu, 21. Yadukula-śreṣṭha (the best in Yadu's family), 22. Vāsudeva (son of Vasudeva and Devaki), 23. Vasuprada (giver of wealth), 24. Ananta, 25 Kaiṭabhāri – (enemy of Kaiṭabha, 26. Mallajit (Conqueror of Malla), 27. Narakantaka (destroyer of Naraka), 28. Acyuta, 29. Śrīdhara, 30. Śrīmān (possessing in abundance). 31. Śrīpati (Lakṣmī's Lord, 32. Puruṣottama (the highest Brahman), 33. Govinda, 34. Vanamālini (who wore a garland of wood-flowers, 35. Hṛṣīkeśa, 36. Akhilartiha (who removes all afflictions), 37. Narasimha, 38. Daitya Śatru (enemy of demons), 39. Matsyadeva (the Fish -God, 40. Jaganmaya (Full of the world), 41. Bhūmidhāriṇi (Sustainer of the Earth), 42. Mahā-Kurma (the great tortoise), 43. Varāha, 44. Pṛthvīpati (Lord of the Earth), 45. Vaikuṇṭha, 46. Pītavāsas (Who wear a yellow garment, 47. Cakrapāṇī (who has a disc in His Hand), 48. Gadādhara (Who holds a mace), 49. Śaṅkhabhṛt (who holds a Conch, 50. Padmapāṇī (who has a lotus in His Hand), 51. Nandakin (who holds the Nandaka sword), 52. Garuḍadhwaja (the eagle bannered god), 53. Caturbhuja (having four Arms), 54. Mahāsatva (very powerful), 55. Mahābuddhi (very inteligent), 56. Mahābhuja (having very large Arms), 57. Mahotsava (very joyful), 58. Mahā-tejas (very lustrous), 59. Mahābāhupriya (liking the large-armed i.e. mighty ones, 60. Prabhu (the lord), 61. Viśwaksena, 62. Aniruddha. 63. Śārṅgin (having the Śārṅga bow), 64. Padmanābha, 65. Janārdana, 66. Tuḷasi-Vallabha (lover of Tuḷasi), 67. Apara (Unlimited), 68. Pareśa (the highest Lord), 69. Parameśwara (the highest Lord), 70. Paramakleśahāriṇī (remover of great affliction), 71. Paratrasukhada (giving happiness in the next world), 72. Para - the highest one, 73. Hṛdayastha (remaining in the heart), 74. Ambarastha (remaining in the sky), 75. Mohada (causing delusion), 76. Mohanāsana (destroying delusion), 77. Samasta-pātaka-dhvamsin (destroying all sins), 78. Mahābalabalāntanka (destroyer of the power of the very mighty ones), 79. Rukmiṇi-ramaṇa (Rukmi's husband), 80. Rukmi-pratijṇākhaṇḍana (who broke Rukmi's pledge), 81. Mahat – the great one, 82. Dāmabaddha (who wasted with a rope), 83. Kleśahārin (who removes affliciton), 84. Govardhanadhara – who held up the Govardhana mountain, 85. Hari, 86. Pūtanāri (Pūtana's enemy), 87. Muṣṭikāri (Muṣṭika's enemy, 88. Yamalārjuna Bhañjana (who broke the Twin Arjuna trees), 89. Upendra, 90. Viśwamūrti (of a universal form, 91. Vyomapāda (having His Pāda in the sky, 92. Sanātana (the eternal one), 93. Paramātman – the Highest soul, 94. Parabrahman – the highest Brahman, 95. Praṇatārtivināśana (destroying the afliciton of those that bow to Him), 96. Trivikrama (having three strides), 97. Mahāmāyā (having great divine power), 98. Yogavid – knowing the Yoga, 99. Vistaraśravas (far farmed), 100. Śrīnidhi (treasure of wealth), 101 Śrīnivāsa (the abode of glory), 102. Yajṇabhoktā (enjoyer of sacrifices), 103. Sukhaprada (giving happiness), 104 Yajṇeśwara (Lord of sacrifices), 105. Rāvaṇārī – Rāvaṇa's enemy. 106. Pralambaghna – killer of Pralamba, 107. Akṣaya – inexhaustible, 108. Avyaya – immutable.

Om Śrī Kṛṣṇārpaṇamastu.

सहस्रनाम्नां चैतत्ते नाम्नामष्टोत्तरं शतम् ।
विष्णुप्रीतिकरं सर्वं सर्वपापविनाशनम् ॥ ११८ ॥

Oh best brāhmana, I have told you these are one hundred and eight names of Śrī Viṣṇu selected from His thousand names, for pleasing Śrī Viṣṇu.

दुःस्वप्ननाशनं चैव ग्रहपीडाविनाशनम् ।
सर्वरोगक्षयकरं परमैश्वर्यदं तथा ॥ ११९ ॥

All of them destroy sins. They destroy the effect of bad dreams. They destroy the trouble due to planets. They destroy all diseases. They give great affluence also.

सर्वोपद्रवविध्वंसि सर्वकर्मफलप्रदम् ।
मया प्रोक्तं द्विजश्रेष्ठ वैष्णवप्रीतिहेतवे ॥ १२० ॥

They destroy all harms, They give the fruits of all acts.

त्रिसंध्यं यः पठेन्नित्यं भक्तितः पुरतो हरेः ।
शतमष्टोत्तरशतं नाम्नां तुष्टः सदा हरिः ॥ १२१ ॥

With him who, three times everyday, would repeat these hundred and eight names before Śrī Viṣṇu, Śrī Viṣṇu is always pleased.

श्राद्धे च यःपठेदेतद्भक्तिमान् वैष्णवो जनः ।
संतुष्टाः पितरस्तस्य प्रयान्ति परमं पदम् ॥ १२२ ॥

The dead ancestors of him, the devotee of Śrī Viṣṇu, **who would devoutly recite these hundred and eight names at the time of a śrāddha, one pleased, and go to the highest position.**

यज्ञकाले पठेद्यस्तु देवताराधने तथा ।
दानकाले च यात्रायां स वै तत्फलमाप्नुयात् ॥ १२३ ॥

He who would recite them at the time of a sacrifice, at the worship of a deity, at the time of giving gifts, during a pilgrimage, would also obtain that fruit.

अपुत्रो लभते पुत्रं धनार्थी लभते धनम् ।
विद्यार्थी लभते विद्यां स्तवस्यास्य प्रकीर्तनात् ॥ १२४ ॥

By repeating this hymn, one who has no son gets a son, one longing for wealth gets wealth, one desiring knowledge gets it.

ये पठन्ति हरेर्भक्त्या नाम्नामष्टोत्तरं शतम् ।
नाशुभं विद्यते तेषां कदाचिदपि भूतले ॥ १२५ ॥

Never any evil befalls them on the Earth who devoutly recite these hundred and eight names of Śrī Viṣṇu.

दांत उवाच— Dānta said :

गच्छ ब्राह्मण भद्रं ते प्रोक्तेन विधिना मया ।
समाराध्य हरिं भक्त्या परमं क्षेममाप्स्यसि ॥ १२६ ॥

Oh Brāhmaṇa, go, well being to you. Having very devoutly propitiated Śrī Viṣṇu in the manner as told by me, you will otain the highest happiness.

एवं प्रबोधितस्तेन दांतेन परमार्थिनी ।
तस्मिन्क्षेत्रवरे पुण्ये हरिपूजापरोऽभवत् ॥ १२७ ॥

Thus advised by Dānta, the knower of Brahman, he was engaged in worshipping Śrī Viṣṇu in that excellent holy place.

नित्यं तु भक्त्या विप्रोऽसौ पंचाहानि च जैमिने ।
दांतप्रोक्तेन विधिना चकार हरिपूजनम् ॥ १२८ ॥

Oh Jaimini, that brāhmaṇa devoutly worshipped Śrī Viṣṇu in the manner as told by Dānta everyday for five days.

ज्ञात्वा भक्तिं हरिस्तस्य सुदृढां करुणामयः ।
आविर्बभूव सहसा कोटिसूर्य इवांशुमान् ॥ १२९ ॥

Knowing his very firm devotion, Śrī Viṣṇu, full of compassion and bestrous like a crore of Suns, appeared before him.

तं दृष्ट्वा जगतामीशं कमलाप्रियमच्युतम् ।
ववंदे शिरसा विप्रस्तत्पादकमलद्वये ॥ १३० ॥

Seeing that Lord of the worlds, Acyuta, dear to Lakṣmī, the brāhmaṇa saluted His pair of Pādas by bowing his head.

अथासौ ब्राह्मणश्रेष्ठो हर्षनिर्भरमानसः ।
कृताञ्जलिर्जगन्नाथमस्तौषीत् कमलापतिम् ॥ १३१ ॥

Then the greatest brāhmaṇa, with his mind full of joy, praised Lakṣmī's Lord by joining the palms of his hands.

दृष्टिं हरे दुरितनामपि मे कृपालां
भक्तिं निजां प्रति विभो शुभदामनैषीः ।
तस्मादहं विहितविस्तरपातकोऽपि
ग्राम्यस्त्वयाऽकारि पुमानिवाद्य ॥ १३२ ॥

Oh Śrī Viṣṇu, You have taken my intellect disposed to sins to your kind devotion giving auspicious objects. Therefore, I, a rustic, who has done abundent sins, have been today made a gentleman.

रुष्टे त्वयि त्रिदशवंदितपादयुग्मे
दृष्टिः प्रयाति दुरितं खलु मानवस्य ।
तुष्टे च याति सुकृतं प्रति सैव दृष्टि-
र्ज्ञातं मयैव परमेश्वरकेवलं च ॥ १३३ ॥

Oh highest Lord, I have known this much only; When you whose pair of Pādas is saluted by the three worlds, are angry, then man's intellect goes towards a sin. And when you are pleased, the same goes to good acts.

त्वां वच्मि नाथ भवतः स्मरणं प्रभावं
यस्माद्व्रजामि निखिलार्जितपातकोऽपि ।
स्थानं जगाम परमं त्रिदशैकलभ्य-
मारुह्य शुद्धकनकच्छुरितं विमानम् ॥ १३४ ॥

Oh Lord, I tell you about the efficacy of remembering you, due to which I who have committed all sins, went, after getting into an aerial car covered with pure gold, to the highest place.

त्वत्पादपद्मसलिलस्य सदा गुणाढ्यो
व्याधः स वेत्ति कनिकः कृतसर्वपापः ।
त्वद्वेश्ममार्जनफलं जगदेकनाथ
यज्ञध्वजः क्षितिपतिः सुरवंदितश्च ॥ १३५ ॥

The hunter Kanika, who was rich in virtues, but who had committed sins, knows the efficacy of the water flowing from your lotus-like Pādas.

वेश्मोपलेपनफलं भवतो मुरारे
सृष्टिस्थितिप्रलयकारण ईश्वरस्य ।
जानाति पन्नगरिपुध्वजयज्ञमाली
भ्राता च तस्य कृतपापभयः सुमाली ॥ १३६ ॥

Oh you, the only Lord of the world, King Yajṇadhvaja, honoured by gods, knows the fruit of smearing the abode of you, the Lord. Oh Mura's enemy, Oh You the cause of creation, the maintenance and the destruction of the world. Yajṇamālin, his brother Sumālin who is afraid of sins also knows it. Oh you having on your banner (Garuḍa) the enemy of serpents.

हरिं प्रदक्षिणीकृत्य भवंतं यत्फलं भवेत् ।
धर्म एव स जानाति नान्यः कश्चिज्जगत्त्रये ॥ १३७ ॥

Dharma alone and none else in the three worlds, knows that fruit which would be obtained by going round you, Śrī Viṣṇu.

तव चित्तं दयां नाथ गदितुं भुवि कः क्षमः ।
त्वां विद्ध्वापि शरैर्व्याधो जगाम परमं पदम् ॥ १३८ ॥

Oh Lord, on the Earth who is able to describe your heart and your kindness ? A hunter having pierced you with arrows, went to the highest place.

निंदित्वापि जगन्नाथ भवंतं त्रिदशेश्वरम् ।
शिशुपालो ययौ मोक्षं तव भक्तस्य का कथा ॥ १३९ ॥

ब्रह्मरूपेण येनासौ त्वया सृष्टमिदं जगत् ।
त्वयि तस्मिन् महाविष्णो रमतां मम मानसम् ॥ १४० ॥

Oh Lord of the world, even after censuring you, Śiśupāla obtained liberation. Then what to say about your devotee ? May my mind delight in you, who, in the form of Brahma, created this world, Oh great Śrī Viṣṇu.

Note : Śiśupāla did not get liberation but actually Jaya residing in him got so. Śiśupāla went to tamas only.

सर्वो विष्णो त्वयानेन क्रियते जगतः क्षयः ।
रुद्ररूपेण संसारे तस्मै तुभ्यं नमोऽस्तु मे ॥ १४१ ॥

Oh Viṣṇu, the entire destruction of the world is done by you in the form of Rudra in this mundane existence. (Sūtra 1-2-9 ॐ अत्ता चराचर ग्रहणात् ॐ explains this truth).

यस्मादल्पतमं नास्ति यस्मान्नास्ति महत्तमम् ।
येन व्याप्तं जगत्सर्वं त्वया तस्मै नमोऽस्तु ते ॥ १४२ ॥

Salutation to you who are that. Salutaiton to you, than whom the world is neither smaller nor larger, and who has occupied the entire world.

नेत्राभ्यां यस्य देवस्य सूर्योऽजनि दिवाकरः ।
मुखादग्निश्च जायेत तव तस्मै नमोऽस्तु ते ॥ १४३ ॥

Salutations to you, from the eyes of which God the SUN that causes the day is produced. From whose mouth fire is produced.

यस्य श्रोत्राद्वायवोऽपि जाताः प्राणाश्च केशव ।
तव तस्मै सुरश्रेष्ठ नमोऽस्तु मम सर्वदा ॥ १४४ ॥

Oh best god, Oh Keśava, I always salute you, from whose ear airs and vital airs also have sprung up.

लक्ष्मीर्यस्य सदा क्रोडे श्यामाङ्गस्य सुनिर्वृता ।
सौदामिनीव मेघस्य तव तस्मै नमोऽस्तु ते ॥ १४५ ॥

Salutations to you embracing the chest of whom, of a dark body, Lakṣmī was very happy as the lightning is after resorting to the body of a cloud.

गंतुं महिम्नां सीमानं ब्रह्माद्या अपि निर्जराः ।
न शक्नुवन्ति वै यस्य तव तस्मै नमोऽस्तु ते ॥ १४६ ॥

Salutations to you, the limit of whose greatness even gods like Brahma have not been able to reach.

धर्माणां स्थापनार्थाय विनाशाय च पापिनाम् ।
युगे युगे यः प्रभवे तस्मै तुभ्यं नमोऽस्तु मे ॥ १४७ ॥

Salutations to you who would be born in every Yuga for establishing righteousness and destroying sinners.

मायया मोहितं येन जगदेतन्महात्मना ।
क्षिणोति मायया शंभुर्यस्तस्मै ते नमोऽस्तु मे ॥ १४८ ॥

Salutation to you, who the noble one, has deluded the world, and due to whose delusion Śiva destroys it.

भक्तिमात्रेण यस्तुष्टो न धनैर्न स्तवैस्तथा ।
न दानैर्न तपोभिश्च तस्मै तुभ्यं नमोऽस्तु मे ॥ १४९ ॥

Salutation to you who are pleased by means of **devotion alone** and not by means of wealth, eulogies, gifts and austerities.

गवां च ब्राह्मणानां च साधूनां च हितं तथा ।
कृपां च कुरुते यस्तु तस्मै तुभ्यं नमोऽस्तु मे ॥ १५० ॥

Salutations to you who bring about the welfare of and who favour cows, brāhmaṇas and the good.

अनाथानां च बंधूनां योगिनां दुखिनां तथा ।
दुःखं हरति यो देवस्तस्मै तुभ्यं नमोऽस्तु मे ॥ १५१ ॥

Salutations to you, the god, who remove the affliction of the helpless, the kinsmen, and the meditating saints.

मनुष्येषु च देवेषु गजेषु सकलेषु च ।
वर्तते यः समत्वेन तस्मै तुभ्यं नमोऽस्तु मे ॥ १५२ ॥

Salutations to you who behave equally with all men, gods and elephants.

यस्मिंस्तुष्टे पर्वतोऽपि सद्य एव तृणायते ।
शैलीयते तृणं रुष्टे तस्मै तुभ्यं नमोऽस्तु मे ॥ १५३ ॥

Salutations to you, on whose beings pleased even a mountain suddenly becomes soft like grass and on whose being angry grass becomes hard like a mountain.

पुण्यानां च यथा पुण्ये निजे पुत्रे यथा पितुः ।
यथापत्यौ सतीनां च तथा त्वयि ममास्तु वै ॥ १५४ ॥

May I have my mind on you – that is May I think of you, as the meritorious ones have theirs on religious merit, as the father has his mind, on his son or as the chaste women have their on their husbands.

यूनां चित्तं यथा स्त्रीषु लुब्धानां च यथा धने ।
क्षुधितानां यथा चान्ने तथा त्वयि ममास्तु वै ॥ १५५ ॥

May I have my mind on you. That is may I think of you as that of the hungry on food.

धर्मार्तानां यथा चन्द्रे शीतार्तानां रवाविति ।
तृपार्तानां यथा तोये तथा त्वयि ममास्तु वै ॥ १५६ ॥

May I have my mind on you that is may I think of you as those that are tormented by heat have their son the Moon, as those that are afflicted by cold have theirs on the SUN, or as those oppressed by thrist have theirs on water.

यन्मया बुद्धिहीनेन गुरुस्त्रीगमनं कृतम् ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १५७ ॥

May the sin of co-habiting with my preceptor's wife, which I, who am seeing you, committed, perish.

अवध्यानां वधो यस्तु मायामोहवता कृतः ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १५८ ॥

May the sin of the murder of those who did not merit, if who was deluded by your Desire and who am seeing you, committed by me perish.

अपेयपानं च मया विहितं परमेश्वर ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १५९ ॥

Oh highest Lord, I drank liquor etc. that is prohibited. May that sin of me who am seeing you perish.

अप्सु योनौ तथा तोये यद्रेतःसेचनं कृतम् ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १६० ॥

May that sin of me who am seeing you perish. May the sin which I who am seeing you, committed when I emitted my semen in water or in a Vulva perish.

भ्रूणहत्या कृता या च रेतसां सेचनं भुवि ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १६१ ॥

May the sin which I who am seeing you, committed, when I, sprinkling – that is, dropping my semen on the Earth, caused an abortion, perish.

विश्वासघातकं यश्च अज्ञात्वा मायया कृतम् ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १६२ ॥

May the sin which I who am seeing you, committed, by unintentionally deceiving others, perish.

असत्यवचनं यच्च मया प्रोक्तं क्षणे क्षणे ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १६३ ॥

May the sin which I who am seeing you, committed when I told lies every moment perish.

सतां निंदां कृता या च परहिंसा च सर्वदा ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १६४ ॥

May the sin which I who am seeing you, committed due to censure of sātwic souls, hindrance given to others, perish.

श्लेष्माचकफकंचैव यद्वक्त्रे च मया कृतम् ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १६५ ॥

May the sin which I who am seeing you, committed when I kept Phlegm in my mouth perish.

वनस्पतिगते सोमे यत्कृतं तरुघातनम् ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १६६ ॥

May the sin which I who am seeing you, committed, when I cut off a tree which had some life in it, perish.

पथि देवालये गोष्ठे मलमूत्रं च यत्कृतम् ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १६७ ॥

May the sin which I who am seeing you, committed, when I urinated or evacuated feaces on a path, in a temple of a deity or in a cowpen, perish.

अभक्तिर्विंतता या च पितुर्मातुश्च केशव ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १६८ ॥

May the sin which I who am seeing you, committed, when I had no devotion to my father and mother, perish.

स्नानार्थं भोजनार्थं च गच्छन् यस्तु निवारितः ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १६९ ॥

May the sin which I who am seeing you, committed when I stopped a person going for a bath or for a meal, perish.

एकादश्यां सुरश्रेष्ठ यन्मया भोजनं कृतम् ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १७० ॥

Oh best god, may the sin which I who am seeing you, committed, when I took a meal on the Ekādashi-day perish.

अतिथिर्गृहमागच्छन् पूजितो न मया प्रभो ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १७१ ॥

Oh Lord, I did not honour a guest coming to my house. May that sin of me who am seeing you, perish.

द्वादश्यां च दशम्यां च कृतं यच्च द्विभोजनम् ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १७२ ॥

May that sin which I who am seeing you, committed, when I twice took meals on Dwādaśi the twelfth day and Daśamī the tenth day of a month, perish.

निवारणं कृतं यच्च पानार्थं धावती गवाम् ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १७३ ॥

May the sin which I who am seeing you, committed, when I stoped cows running to drink water, perish.

असमाप्य परित्यक्तं व्रतमारभ्य यन्मया ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १७४ ॥

May the sin which I who am seeing you, committed, when I gave up a vow without completing it, perish.

कटसाक्ष्यं निरुक्तं यन्मित्रवात्सल्यतो मया ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १७५ ॥

May the sin which I who am seeing you, committed, when I gave a false testimony due to my love for my friends, perish.

ऋतुकालाभिगमनं निजपत्न्यां कृतं न यत् ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १७६ ॥

May the sin which I who am seeing you, committed, when I did not approach my wife during the time favourable for conception, perish.

असंस्कृते गृहे यच्च भोजनं विहितं मया ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १७७ ॥

May the sin which I who am seeing you committed, when I took meals in an unhallowed house, perish.

ग्रामयाचकवृत्तिश्च या मया नृहरे कृता ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १७८ ॥

May the sin which I who am seeing you, committed, when I followed the livelihood of a beggar, perish, Oh ! Narahari.

दण्ड्यमाने मया भूपे प्रभुत्वं यत्कृतं प्रभो ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १७९ ॥

May the sin which I who am seeing you committed, when Oh Lord, I showed ascendancy when I was being punished by the King, perish.

पौराणिककथामध्ये यो विघ्नो विहितो मया ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १८० ॥

May the sin which I who am seeing you committed, when I put up an obstacle in the narration of the tales from the Purāṇas, perish.

आदरेण मया या च परपाककथा श्रुता ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १८१ ॥

May that sin which I who am seeing you committed, when I listened to the account of the consequences of acts done by others, perish.

अश्वत्थच्छेदनं यच्च धात्र्याश्च च्छेदनं कृतम् ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १८२ ॥

May that sin which I who am seeing you, committed, when I cut off the holy fig tree and the dhātri tree, perish.

दधिदुग्धघृतानां च विक्रयो यः कृतो मया ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १८३ ॥

May that sin which I committed, when I sold curd, milk and ghee, perish.

आशां दत्वा परेभ्यश्च कृता सा निष्फला मया ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १८४ ॥

May that sin which I committed, when I gave hope to others and made it fruitless, that is, disappointed perish.

द्विजाश्च याचकाश्चैव कोपदृष्ट्या मयेक्षिताः ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १८५ ॥

May that sin which I committed, when I cast an angry glance at brāhmaṇas and medicants, perish.

जीवनोपायदातारः कोपान्निर्भर्त्सिता मया ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ॥ १८६ ॥

May that sin which I committed, when through anger, I reproached those who gave me means of livelihood perish.

बहुनात्र किमुक्तेन बहुजन्मार्जितानि च ।
क्षयं गतानि पापानि भवंतं पश्यतो मम ॥ १८७ ॥

What is the use of speaking much in this regard ? The sins of me who am seeing you, have perished.

कृतार्थोऽस्मि कृतार्थोऽस्मि कृतार्थोऽस्मि न संशयः ।
नमस्तुभ्यं नमस्तुभ्यं नमस्तुभ्यं जगत्पते ॥ १८८ ॥

There is no doubt that I am fortunate, I am fortunate, I am fortunate. Oh Lord of the world, salutaiton, to you, salutations to you, salutations to you.

इत्युत्त्वाऽसौ द्विजो भत्त्या पुलकांचितविग्रहः ।
पपात जैमिने विष्णोश्चारुपादांबुजद्वये ॥ १८९ ॥

Oh Jaimini, having spoken like this, that Brāhmaṇa, with his body horripliated due to devotion, fell at the charming pair of the Pādas of Śrī Viṣṇu.

श्रीभगवानुवाच— The Lord said :

उत्तिष्ठोत्तिष्ठ ते विप्र तुष्टोऽस्ति तव भक्तितः ।
किं तेऽभिलषितं ब्रूहि तत्ते दास्याम्यहं ध्रुवम् ॥ १९० ॥

Rise, get up, Oh Brāhmaṇa, I am pleased with you by your devotion. Tell me what is desired by you. I shall certainly give it to you.

भद्रतनुरुवाच— Bhadratanu said :

परमेश्वर गोविन्द दयालो परमाच्युत ।
यत्संप्रति मया प्रासं तत्केन भुवि लभ्यते ॥ १९१ ॥

Oh highest Lord, Oh Govinda, Oh Kind one, Oh greatest one, Oh Acyuta, who will get on the Earth what I have received now ?

तथाऽप्येकं वरं याचे मुरारे तव सन्निधौ ।
जन्मजन्मनि मे भक्तिस्त्वय्यस्तु सुदृढा प्रभो ॥ १९२ ॥

You, Oh enemy of Mura, I ask for one boon from you, Oh lord, May I have firm devotion to you in every existence.

मया कृतमिदं स्तोत्रं यः पठेद्भक्तितो नरः ।
तस्याभिलषितं सर्वं प्रसन्नस्त्वं प्रदास्यसि ॥ १९३ ॥

You, being pleased, will give everything desired by that man who would devoutly recite this hymn composed by me.

श्रीभगवानुवाच— The Lord said :

दत्तोऽयं ते वरः कोऽपि विप्र नास्त्यत्र संशयः ।
किंतु त्वया सह प्राज्ञ सख्यं कर्तुं मयेष्यते ॥ १९४ ॥

Oh brāhmaṇa, the boon is given to you. There is no doubt about it. Yet, oh wise one, I desire to form friendship with you.

न मे सेवकयोग्यास्ते भवानहमिह द्विज ।
अतः सख्यं प्रविवृतं त्वया सह मयाधुना ॥ १९५ ॥

I do not deserve to have a servant like you, since you are just like, that is, equal to me. Therefore, I have now displayed this friendship with you.

व्यास उवाच— Śrī Vyāsa said :

ततो नारायणो देवो दयालुर्भक्तवत्सलः ।
चकार जैमिने सख्यं तेन पुण्यात्मना सह ॥ १९६ ॥

Oh Jaimini, then that Kind God Śrī Viṣṇu, loving His devotees, formed friendship with the pious one.

निजकण्ठगतां मालां ददौ तस्मै मुदा हरिः ।
सोऽपि विप्रो ददौ भक्त्या हरेस्तुलसिकास्रजम् ॥ १९७ ॥

Śrī Viṣṇu gladly gave him the garland put round his own neck. The brāhmaṇa also devoutly gave Śrī Viṣṇu a garlnad of Tuḷasi-leaves.

प्रसार्य चतुरो बाहूंस्तमालिंगितवान् हरिः ।
स विप्रोऽपि मुदा विष्णुं तमालिङ्गितवान् प्रभुः ॥ १९८ ॥

Having spread out His four Hands, Śrī Viṣṇu embraced him. The brāhmaṇa also joyfully embraced Śrī Lord Viṣṇu.

इत्थं कृत्वा हरिः सख्यं तेनाग्रजन्मना सह ।
भक्तिग्राही दयालुः स तत्रैवांतरधीयत ॥ १९९ ॥

Having thus formed friendship with that brāhmaṇa, kind Śrī Viṣṇu, accepting devotion, vanished there only.

ततः प्रतिदिनं तत्र क्षेत्रे च पुरुषोत्तमे ।
आरेभे कंदुकक्रीडां हरिस्तेनाग्रजन्मना ॥ २०० ॥

Then Śrī Viṣṇu everyday played with the brāhmaṇa with a ball in that holy place called '**Puruṣottama**'.

कदाचिद्दुर्बलं दृष्ट्वा तं विप्रं करुणामयः ।
उवाच वाचं विप्रर्षे मित्रवात्सल्यतो हरिः ॥ २०१ ॥

Oh brāhmaṇa sage, Once, seeing the brāhmaṇa to be weak, Śrī Viṣṇu, full of pity, said these words to the brāhmaṇa with affection.

श्रीभगवानुवाच— The Lord said :

सखे कथं दुर्बलस्त्वं हृतं केन धनं तव ।
हृदि का वा च ते चिन्ता सखे तद्वक्तुमर्हसि ॥ २०२ ॥

Oh friend, how you have become weak ? Who snatched away your wealth ? What is the anxiety in your mind ? Friend, please tell it.

भद्रतनुरुवाच— Bhadratanu said :

त्वत्प्रीतये जगन्नाथ नित्यमेव मया तपः ।
क्रियते तेन मे गात्रं याति दुर्बलतां प्रभो ॥ २०३ ॥

Oh Lord of the world, to please you, I practice penance every-day. Due to that, Oh Lord, my body has become weak.

श्रीभगवानुवाच— The Lord said :

यथा त्वयि प्रसन्नोऽस्मि कस्मिंश्चन तथा सखे ।
कायक्लेशं पुनः कस्मात् करोषि द्विजसत्तम ॥ २०४ ॥

I am not so much pleased with anyone else as I am pleased with you. Then oh best Brāhmaṇa, why do you trouble your body again ?

दुर्बलं त्वां समालोक्य हृदि मे जायते व्यथा ।
कायक्लेशमतः सर्वं जहीहि द्विजसत्तम ॥ २०५ ॥

Seeing you weak, anxiety is produced in My heart. Therefore, oh best brāhmaṇa, give up this trouble to your body.

निजोत्तरीयैर्निजवस्त्रभूषणैः
सुचारुचामीकरकुड्मलाभ्याम् ।
स्वहस्तराजद्वलयैश्च विप्रः
स्वयं सुरेशेन च मंडितोऽसौ ॥ २०६ ॥

The brāhmaṇa was adorned by the Lord of gods with his own upper garments, with his own garments and ornaments, with very charming golden rings, and with bracelets shining round his own hands.

किरीटमानीय निजाल्ललाटात्
पादाच्च पादांगदयुग्ममीशः ।
सुवर्णहारं निजकंठदेशात्
तस्मै ददौ विप्रवराय कृष्णः ॥ २०७ ॥

Lord Śrī Kṛṣṇa took the crown from His own forehead, the pair of anklets from His own Pādas, a golden necklace from His own Neck and gave them to the best brāhmaṇa.

तैर्भूषणैः श्रीहरिणा प्रदत्तै-
र्विभूषितोऽयं सुकृति द्विजन्मा ।
क्रीडेत् सदा कंदुककेलिवेत्ता
कृष्णेन कृष्णांबुजसुंदरेण ॥ २०८ ॥

The pious brāhmaṇa, adorned with those ornaments given by Śrī Hari, and knowing the game with a ball would always play with Śrī Kṛṣṇa charming like a black lotus.

तमेकदा भूषणभूषिताङ्गं
तांबूलरागारुचिरोष्ठयुग्मम् ।
दिव्यांबरं चारुतरोत्तरीयं
स्मेराननं तत्र ददर्श दांतः ॥ २०९ ॥

Once Dānta saw him who had adorned his body with ornaments, whose pair of lips was bright due to the redness of Tāmbūla, who had put on a divine garment and a very beautiful upper garment and who had a smiling face.

दांत उवाच— Dānta said :

भद्र भद्रतनोऽद्यापि पापदृष्टिं न मुंचसि ।
दृष्ट्वापि भवतः कार्यं निंदितं सकलैर्जनैः ॥ २१० ॥

Oh good Bhadratanu, You still do not give up sinful notions. All people, even after seeing your act, condemn it.

शिष्यः कृतस्त्वं यस्मान्मे सर्वमेव हि भूषणम् ।
अहं युश्चापि दुःशीलो निर्दयः पापतत्परः ॥ २११ ॥

Since I made you my disciple, all the ornaments are mine.

गुरुकीर्तिविनाशी च पंचैते शिष्यपांसुलाः ।
अभक्तो बहुभाषी च तथा चंचलमानसः ॥ २१२ ॥

An egotist, one of a bad character, a cruel one, one addicted to sins, one who destroys the teacher's fame, are five defiled disciples.

परोक्षगुरुनिंदाकृत् प्रोक्ताः शिष्याधमा इमे ।
चरित्रमुत्तमं ज्ञात्वा शिष्यः कार्यो विचक्षणैः ॥ २१३ ॥

So also, one having no faith, one who is garrulous, one of a fickle mind, one who censures the preceptor behind his back – these are said to be mean disciples.

यतो दुर्जनगा विद्या गुरूणां चापि दुःखदा ।
कीर्तिदास्तैश्च या विद्या निरुक्तास्तत्त्वदर्शिभिः ॥ २१४ ॥

The wise ones should make a disciple after ascertaining his excellent character, since knowledge going to the wicked always causes pain to the preceptor also.

ता वै दुर्जनगाः सद्यो गुरोर्घ्नंति यशास्तरुम् ।
पापेभ्यः पुण्यकर्माणि न रोचन्ते कदापि च ॥ २१५ ॥

Those sciences which are declared by the philosophers to bring fame, instantly destroy the tree of a teacher's fame, when they are taught to the wicked.

न रोचते मक्षिकाभ्यः सुगन्धिचंदनं यथा ।
यथा मिष्टान्नपानेन न हि तृप्यन्ति गर्दभाः ॥ २१६ ॥

The sinful ones never like pious deeds, as the flies do not like fragrant sandal.

दुर्जना न हि तृप्यन्ति यथा धर्मस्य चिंतया ।
अपकीर्तिभयाल्लक्ष्मीर्धर्मश्च सर्वकामदः ॥ २१७ ॥

As donkeys are not gratified by eating sweet meats, in the same way the wicked are not gratified by pious thoughts.

कदाचिन्न भजेद्दुष्टं भजेद्वा गच्छति क्षयम् ।
प्रतिजन्मनि या विद्या भाग्येन लभते परा ॥ २१८ ॥

Lakṣmī and piety, giving all desired objects would never resort to a wicked one for fear of infamy. Or if they resort to him, they persih.

कदाचिल्लभते वापि तदा त्वंतरते विधिः ॥ २१९ ॥

And by chance he obtains, through good luck, the highest knowledge, if he obtains it, good fortune leaves him.

भद्रतनुरुवाच— Bhadratanu said :

सत्यं ब्रवीषि विप्रर्षे नास्मि शास्त्रविशारदः ।
मया शिष्येण ते क्वापि नापकीर्तिर्भविष्यति ॥ २२० ॥

Oh brāhmaṇa sage, you are speaking the truth. I am not proficient in the holy texts. You will never have infamy due to me as your disciple.

त्वत्प्रसादाद्द्विजश्रेष्ठ सर्वाभिलपितं मम ।
सिद्धिं प्रति गतं यस्मात् त्वमेको भुवि दुर्लभः ॥ २२१ ॥

Oh best brāhmaṇa, since, through your favour, I accomplished all my desired objects, you alone are difficult to be secured on the Earth.

दांत उवाच— Dānta said :

किं तेऽभिलषितं विप्र सिद्धिं प्रति गतं वद ।
अचिरेणैव तपसां कथमुद्यापनं कृतम् ॥ २२२ ॥

Oh Brāhmaṇa, tell me which desired object you accomplished. How did you terminate your penance just in a short time ?

भद्रतनुरुवाच—

Bhadratanu said :

स्वल्पश्रमैरपि प्राप्तं मया संदर्शनं हरेः ।
यस्याज्ञया गुरो त्यक्तं मया नित्यक्रियादिकम् ॥ २२३ ॥

Oh preceptor, I gave up my daily rites etc. by the order of Śrī Viṣṇu whom I was able to see with little trouble.

निजोत्तरीयं वस्त्रं च सुवर्णकलशद्वयम् ।
स्वहस्तवलयं चापि स्वललाटकिरीटकम् ॥ २२४ ॥

Oh best Brāhmaṇa, Śrī Viṣṇu was so much pleased with me that He gave me His upper garment.

निजपादतुलाकोटिं निजमुक्तावलीं ददौ ।
तथा मे भगवान् विष्णुः सुप्रीतो द्विजसत्तम ॥ २२५ ॥

Another garment, two golden pitchers, the bracelets, worn round His Hands, the crown on His forehad; the anklets from His Pādas and His own necklace.

मया सहस्रकृत्वास्ते सख्यं सेवकदुःखहा ।
करोमि कंदुकाक्रीडां गुरो तेन सहानिशम् ॥ २२६ ॥

He who removes the affliction of his servants, has formed friendship with me. Oh Preceptor, I constantly play with Him the game with a ball.

एतन्मे वचनं शृत्वा गच्छामि न हि यद्यपि ।
प्रतीत्या च मया प्रोक्तं तथापि तव सन्निधौ ॥ २२७ ॥

Though I do not go after your having heard these words of me, Yet I have told with conviction in your presence.

दांत उवाच— Dānta said :

सप्तवर्षसहस्राणि भक्त्या परमया मया ।
आराधितोऽपि मे विष्णुर्दर्शनं न ददौ विभुः ॥ २२८ ॥

Lord Śrī Viṣṇu did not appear before me though I have propitiated Him for 7000 years with great devotion.

अहो विष्णुं समाराध्य पंचाहान्येव सत्तम ।
त्वया संदर्शनं प्राप्तं दैवतैरपि दुर्लभम् ॥ २२९ ॥

Oh, having worshipped Śrī Viṣṇu only for five days, Oh best one, you had His audience, difficult to be obtained even by gods.

धन्योऽसि त्वं कृतार्थोऽसि साक्षाद्देवस्त्वमुच्यते ।
यतस्त्वया सह स्वामी प्रेम्णा सख्यं चकार ह ॥ २३० ॥

You are blessed; You are fortunate; You are that is should be called actually a god, since the Lord affectionately formed friendship with you.

यदा मयि तव स्नेहो विद्यते द्विजसत्तम ।
कथं कथय मे विप्र दुर्लभं विष्णुदर्शनम् ॥ २३१ ॥

Oh ! best brāhmaṇa, when you have affection for me, then tell me, Oh Brāhmaṇa, how seeing Śrī Viṣṇu is difficult for me.

व्यास उवाच— Śrī Vyāsa said :

इत्युक्तो गुरुणा विप्रो विपिने निजमाश्रमम् ।
जगाम विस्मितो धीमान् विष्णुभक्तिपरायणः ॥ २३२ ॥

Thus addressed by his preceptor, the wise, amazed brāhmaṇa, highly devoted to Śrī Viṣṇu, went to his own hermitage.

अथान्यस्मिन् दिने गत्वा कंदुकक्रीडनं कृतम् ।
उवाचेति जगन्नाथं दयालुं विनयान्वितः ॥ २३३ ॥

Then the next day, he went to Śrī Viṣṇu and played with Him with a ball. And full of politeness, he said these words to the kind lord of the world.

भद्रतनुरुवाच— Bhadratanu said :

गुरुर्हि मम देवेन्द्र तव दर्शनमिच्छति।
का ज्ञाते तिष्ठतो ब्रूहि दयालो कमलापते ॥ २३४ ॥

Oh Lord of gods, Oh kind one, Oh Lord of Lakṣmī, my preceptor desires to see you. Tell me who am here, what your order is.

एकांतभक्तो विप्रोऽसौ तव पद्मनिभेक्षण।
अतस्तस्मै सुरश्रेष्ठ दर्शनं दातुमर्हसि ॥ २३५ ॥

Oh you having lotus like eyes, the brāhmaṇa is extremely devoted to you. Therefore, Oh best god, pelase appear before him.

श्रीभगवानुवाच— The Lord said :

अनेकजन्मविप्रेन्द्र भक्त्या परमया त्वया।
पूजितोऽहमतो दत्तं दर्शनं ते मयाधुना ॥ २३६ ॥

Oh best brāhmaṇa, You worshipped me **with great devotion during many births.** Therefore, now I appeared before you.

कतिचिद्दिवसान्तेन मामभ्यर्च्य द्विजः स च।
मां द्रष्टुमिच्छति प्राज्ञस्त्वदृश्यं दैवतैरपि ॥ २३७ ॥

That wise brāhmaṇa, having worshipped me, should desire to see me, invisible even to deities, after few days.

मम सोऽपि महाभक्तो मत्सपर्यापरायणः।
मम संदर्शनं तस्मात् कदाचिद्विज लप्स्यति ॥ २३८ ॥

He too is My great devotee. He is very much interested in worshipping Me. Therefore, Oh brāhmaṇa, he will sometime have My audience.

व्यास उवाच— Śrī Vyāsa said :

इति तस्य वचः श्रुत्वा स विप्रः कमलापतिम् ।
इत्युवाच पुनर्भक्त्या केशवं क्लेशनाशनम् ॥ २३९ ॥

Having heard these words the brāhmaṇa again devoutly spoke to Śrī Viṣṇu, the destroyer of afflictions.

भद्रतनुरुवाच— Bhadratanu said :

अनुग्रहोऽस्ति देवेश यदा मयि जगत्पते ।
तदा मे संमुखे देहि दर्शनं भक्तवत्सल ॥ २४० ॥

Oh Lord of the world, Oh you who love your devotees, if you favour me, then appear before him in my presence.

अयाचत गुरुर्देव तव दर्शनदक्षिणाम् ।
अहो मे गुरवे दत्वा दर्शनं पाहि मां प्रभो ॥ २४१ ॥

Oh god, my preceptor has asked for your audience as his fee. Therefore, Oh Lord, having granted him audience, protect me.

श्रीभगवानुवाच— The Lord said :

यदा नूनं त्वयोत्सृष्टा मत्संदर्शनदक्षिणा ।
तदा गुरुं समानीय दर्शनं मम कारय ॥ २४२ ॥

When You laid out as his fee My audience, then bring your preceptor and make him see Me.

इत्याज्ञप्तस्ततस्तेन गुरोराश्रममुत्तमम् ।
ययौ भद्रतनुः प्रीत्या पुनः स्वगुरुरागतः ॥ २४३ ॥

Thus ordered by him, Bhadratanu went to the excellent hermitage of his preceptor.

तस्मिन्विप्रे समायाते दान्ते दातृवरे हरिः ।
आत्मानं दर्शयामास सर्वलक्षणसंयुतम् ॥ २४४ ॥

The Preceptor came joyfully. When that Brāhmaṇa Dānta, the best among donors, came there, Śrī Viṣṇu showed Himself endowed with all good marks to him.

ततो हरिं समालोक्य स विप्रो हरिभक्तिकृत् ।
बद्धाञ्जलिस्तमस्तौषीत् हर्षबाष्पविलोचनः ॥ २४५ ॥

Then that Brāhmaṇa, Śrī Viṣṇu's devotee, with his eyes full of tears of joy, joined the palms of his hands, and praised Him.

दांत उवाच— Dānta said :

दयालो कमलाकांत शरणागतपालक ।
नमस्तुभ्यं नमस्तुभ्यं नमस्तुभ्यं नमो नमः ॥ २४६ ॥

Oh Kind one, Oh Lord of Kamalā, Oh you who protect those who seek your shelter, Salutations to you, Salutations to you, Salutations to you.

अद्य मे सफलं जन्म अद्य मे सफलं तपः ।
अद्य मे सफलं सर्वं प्राप्तं त्वद्दर्शनं मया ॥ २४७ ॥

Today my existence is fruitful, Today my penance is fruitful, today everything of me is fruitful, since I saw you.

पूर्वमालोचितं यद्यद्वचनं श्रीपते प्रभो ।
सिंधुकोटिगभीरस्य प्रसृतं पुरतस्तव ॥ २४८ ॥

Oh Lord of Lakṣmī, Oh master, I have put before you, deep like crores of oceans, those words which I have thought out before.

स्तोत्रं तन्नास्ति संसारे वागीशस्य जगत्पतेः ।
येन स्तोत्रेण ते प्रीतिं जनयिष्यामि चेतसि ॥ २४९ ॥

There is no eulogy of the Lord of speech, the Master of the world, which will produce love for you in my mind.

रक्ष रक्ष प्रभो रक्ष मां प्रसीद जगत्पते ।
त्वद्दासदासदासानां दासत्वेनापि मां वृणु ॥ २५० ॥

Oh Lord, protect me, protect me, be pleased. Oh Lord of the world. Choose me even as the servant of the servant of the servant of you.

व्यास उवाच— Śrī Vyāsa said :

ततः प्रहस्य देवेशो भक्तिग्राही दयामयः ।
करारविन्दं तन्मूर्ध्नि दत्वा प्राहेति जैमिने ॥ २५० ॥

Oh Jaimini, then that Lord of gods, who accepted devotion and who was full of pity, laughed, put His lotus like Hand, on him head and spoke thus :

श्रीभगवानुवाच— The Lord said :

मद्भक्तोऽसि द्विजश्रेष्ठ प्राप्तं मद्दर्शनं त्वया ।
मत्प्रसादेन भद्रं ते सर्वमेव भविष्यति ॥ २५१ ॥

Oh best brāhmaṇa, You are My devotee. You have seen Me. You will have all welfare due to My favour.

व्यास उवाच— Śrī Vyāsa said :

तमालिङ्ग्य ततो दांतं प्रेम्णा भद्रतनुं च तम् ।
तत्रैवान्तर्दधे विप्र सहसा परमेश्वरः ॥ २५२ ॥

Oh Brāhmaṇa, having affectionately embraced Dānta and Bhadratanu, the greatest Lord – God suddenly disappeared just there.

तस्मिन्क्षेत्रवरे पुण्ये दुर्लभे पुरुषोत्तमे ।
क्रियायोगैर्हरिं दृष्ट्वा दांतो धाम परं ययौ ॥ २५३ ॥

In that excellent holy place '**Puruṣottama**', difficult to reach, Dānta having seen Śrī Viṣṇu by means of Kriyā Yoga (employ-ment of rituals), went to the highest place.

सोऽपि भद्रतनुर्विप्रो हरिभक्तिपरायणः ।
आयुषोऽन्ते ययौ मोक्षं देवानामपि दुर्लभम् ॥ २५४ ॥

That brāhmaṇa Bhadratanu very much interested in devotion to Śrī Viṣṇu also obtained at the end of his life liberation, difficult to be obtained even by gods.

एकाहमपि यो भक्त्या पूजयेत् परमेश्वरम् ।
बहुजन्मकृतं पापं प्रीतिः संवर्धते हरौ ॥ २५५ ॥

The sin committed during many existences by him who would devoutly worship the highest Lord even for a day, perishes. His love for Śrī Viṣṇu increases.

अद्यापि त्रिदशाः सर्वे ब्रह्माद्या अपि जैमिने ।
प्रभावं न हि जानन्ति हरिभक्तस्य भूतले ॥ २५६ ॥

Even today all gods like Brahma do not know the power of Śrī Viṣṇu's devotees on the Earth, Oh Jaimini.

कर्मभूमिरियं विप्र स्वर्गादपि च दुर्लभा ।
यत्र विष्णुं समभ्यर्च्य मर्त्याः स्युः सुरवंदिताः ॥ २५७ ॥

Oh Brāhmaṇa, this land of religious rites (that is Bhārata-varṣa) where having worshipped Śrī Viṣṇu men would be honoured by gods, is more difficult than heaven to be secured.

शक्राद्यास्त्रिदशाः सर्वे सुपुण्यक्षयभीरवः ।
अन्योन्यमपि जल्पंतोऽनिशं च द्विजसत्तम ॥ २५८ ॥

Oh best brāhmaṇa, all gods like Indra, afraid of losing their great religious merit, constantly say to one another, 'When shall we just again go to the land of religious rites ?

भूय एव गमिष्यामः कर्मभूमिं कदा वयम् ।
तदा तत्र करिष्यामः पूजां श्रीकमलापतेः ॥ २५९ ॥

When shall we worship there the Lord of Lakṣmī.

अतिधन्या इमे लोका अस्मत्तोऽपि महत्तराः ।
दुर्लभे भारते वर्षे पूजयन्ति हरिं प्रभुम् ॥ २६० ॥

These people are very fortunate and are greater even than we, since they worship Lord Śrī Viṣṇu, in Bhārata Varṣa, difficult to be reached.

अहो भारतवर्षस्य कः शक्तो गुणभाषणे ।
यत्राराध्य हरिं पूर्वं वयं देवत्वमागताः ॥ २६१ ॥

Oh, who can describe the merits of Bhārata Varṣa where having formerly worshipped Śrī Viṣṇu, we have attained godhead ?

इत्थं देवगणाः सर्वे वासवाद्या द्विजोत्तम ।
नित्यं भारतभूभागं प्रशंसन्ति शुभप्रदम् ॥ २६२ ॥

Oh best brāhmaṇa, in this way all hosts of gods like Indra always praise the Bhārata region, giving happiness.

तत्र जन्म समासाद्य येन नाराधितो हरिः ।
तत्तुल्यः कोऽपि संसारे कोऽपि दृष्टः श्रुतो न च ॥ २६३ ॥

In this mundane existence, no one like him, who, after getting a birth there, has not worshipped Śrī Viṣṇu, is either seen or heard of.

सत्यं सत्यं पुनरपि गद्यते सत्यमेव तत् ।
विश्वात्मानं सकृदपि मानवा येऽर्चयन्ति च ॥ २६४ ॥

I am telling the truth. I am again telling the truth only. Those men who, without being tired, and with firm devotion,

अप्यश्रान्तं द्विजसुदृढया कर्मभूमौ च भक्त्या ।
मुक्ताः पापैः सुकररचितैर्यान्ति कैवल्यमाशु ॥ २६५ ॥

even once worship the Lord of the Universe in this land of religious rites, are freed from sins easily committed, and quickly reach beautitude.

इति श्रीपद्मपुराणे क्रियायोगसारे पुरुषोत्तमक्षेत्रे
भद्रतनुवरप्रदानं नाम सप्तदशोऽध्यायः ॥

Thus ends the 17th adhyāya of
Padma Purāṇa Kriya Yoga Sara.

Om Śrī Kṛṣṇārpaṇamastu

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

क्रियायोगसारे अष्टादशोऽध्यायः

Śrī Padma Purāṇam

In Kriyāyogasāra – Adhyāya 18

Ślokas 1 to 55

The Greatness of Puruṣottama

जैमिनिरुवाच— Jaimini said :

तीर्थश्रेष्ठमिति प्रोक्तं यत्त्वया पुरुषोत्तमम् ।
तन्माहात्म्यं गुरो ब्रूहि यदि ते मय्यनुग्रहः ॥ १ ॥

Oh ! preceptor, if you favour me, then tell me about the greatness of **Puruṣottama** which you said to be the greatest holy place.

व्यास उवाच— Śrī Vedavyāsa said :

पुरुषोत्तमस्य माहात्म्यं समासेन शृणु द्विज ।
सम्यग्वक्तुं जगत्यस्मिन् कः शक्तो विष्णुना विना ॥ २ ॥

Oh ! brāhmaṇa, listen to the greatness of **Puruṣottama** told by me in brief. Who else but Śrī Viṣṇu is able to tell it in the world ?

लवणांभोनिधेस्तीरं पुरुषोत्तमसंज्ञितम् ।
पुरं तद्ब्राह्मणश्रेष्ठ स्वर्गादपि च दुर्लभम् ॥ ३ ॥

Oh ! best brāhmaṇa, the city called **'Puruṣottama'** is situated on the shore of the Lavaṇa sea – salt sea and it is more difficult to be reached than even heaven.

स्वयमस्ति पुरे तस्मिन् यतः श्रीपुरुषोत्तमः ।
पुरुषोत्तममित्युक्तं तस्मात् तन्नामकोविदैः ॥ ४ ॥

Since **Puruṣottama** that is, Śrī Viṣṇu lives in that city, therefore those who are conversant with the name have called it **Puruṣottama.**

क्षेत्रं तद्दुर्लभं विप्र समन्ताद्दशयोजनम् ।
तत्रस्थदेहिनो देवैर्दृश्यन्ते च चतुर्भुजाः ॥ ५ ॥

Oh ! brāhmaṇa, that rare holy place is ten yojanas in area on all sides. The men living there are seen to have four arms by gods.

प्रविशन् वै तु तत्क्षेत्रं सर्वे स्युर्विष्णुमूर्तयः ।
तस्माद्विचारणा तत्र न कर्तव्या विचक्षणैः ॥ ६ ॥

While entering the holy place, all would have the form of Viṣṇu. Therefore, the wise should raise no doubt about it.

चाण्डालेनापि संस्पृष्टं ग्राह्यं तत्रान्नमग्रजैः ।
साक्षाद्विष्णुर्यतस्तत्र चाण्डालो द्विजसत्तम ॥ ७ ॥

Oh ! best brāhmaṇa, since Śrī Viṣṇu is a Cāṇḍāla there, the food of cāṇḍālas (offered by them) should be accepted by brāhmaṇas at that holy place.

तत्रान्नपाचिका लक्ष्मीः स्वयं भोक्ता जनार्दनः ।
तस्मात्तत्रौदनं विप्र दैवतैरपि दुर्लभम् ॥ ८ ॥

There Lakṣmī cooks the food, and Śrī Viṣṇu Himself eats it. Therefore, oh ! brāhmaṇas the boiled rice there, is difficult to be had even by deities.

हरिभुक्तावशिष्टं यत्पवित्रं भुवि दुर्लभम् ।
अन्नं ये भुञ्जते लोकास्तेषां मुक्तिर्न दुर्लभा ॥ ९ ॥

For those men who eat the pure food left over after it is eaten by Śrī Viṣṇu, salvation is not difficult to be had.

ब्रह्माद्यास्त्रिदशाः सर्वे तदन्नमतिदुर्लभम् ।
भुञ्जते नित्यमागत्य मानुषाणां च का कथा ॥ १० ॥

All the gods like Brahma every day come there and eat that food which is very difficult to be had. Then what can be said about human beings ?

न यस्य रमते चित्तं तस्मिन्नन्ने सुदुर्लभे ।
तमेव विष्णुद्वेष्टारं प्राहुः सर्वमहर्षयः ॥ ११ ॥

All great sages call him the hater of Śrī Viṣṇu, whose mind does not take delight in that food which is very difficult to be had.

पवित्रं भुवि सर्वत्र यथा गङ्गाजलं द्विज ।
तथा पवित्रं सर्वत्र तदन्नं पापनाशनम् ॥ १२ ॥

Oh ! brāhmaṇa, as the water of Gaṅgā is pure everywhere, in the same way that food, destroying sins, is pure everywhere.

तदन्नं कोमलं दिव्यं यद्यपि द्विजसत्तम ।
कृकचस्योदरप्रायं तथाऽप्यघविदारणे ॥ १३ ॥

Oh ! best brāhmaṇa, though that food is delicate, divine and of the size of a partridge's belly, it is capable of removing sins.

पूर्वार्जितानि पापानि क्षयं यास्यन्ति यस्य वै ।
भक्तिः प्रवर्तये यस्य तस्मिन्नन्ने सुदुर्लभे ॥ १४ ॥

The sins committed formerly of that is by him whose devotion proceeds to that food, very difficult to obtain, perish.

बहुजन्मार्जितं पुण्यं यस्य यास्यति संक्षयम् ।
तस्मिन्नन्ने द्विजश्रेष्ठ तस्य भक्तिर्न जायते ॥ १५ ॥

Oh ! best brāhmaṇa, he whose religious merit earned in many existences perishes, does not develop devotion for that food.

इन्द्रद्युम्नस्य सरसि मार्कंडेयहृदे तथा ।
रोहिण्यां च समुद्रे च श्वेतगङ्गाजलेषु च ॥ १६ ॥

Those mortals, full of devotion, who bathe in the lake of Indradyumna, in the large and deep pool of Mārkaṇḍeya, in Rohiṇī, in the sea, so also in the large and deep pool of Mārkaṇḍeya, in Rohiṇī, in the sea, so also in the water of Śweta-Gaṅgā,

स्नानं ये कुर्वते मर्त्या भक्तिभावसमन्विताः ।
तेषां न विद्यते जन्म पुनरस्मिन्महीतले ॥ १७ ॥

are not reborn on this Earth.

Oh ! brāhmaṇa, the dead ancestors gratified with water of the salt sea, are free from all afflicitons, and go to Śrī Viṣṇu's abode.

लवणांभोनिधेस्तोयैः पितरस्तर्पिता द्विज ।
सर्वदुःखविनिर्मुक्ता व्रजान्ति हरिमंदिरम् ॥ १८ ॥

तीर्थराजः समुद्रोऽसौ कीर्तितस्तत्त्वदर्शिभिः ।
तस्मात्तत्र कृतं कर्म सर्वमेवाक्षयं भवेत् ॥ १९ ॥

The wise ones have declared this sea to be the King of holy places. Therefore, every act done there would be inexhaustible.

पित्रर्चनं तथा दानं भगवच्चरणार्चनम् ।
जपयज्ञं तथान्यच्च तस्मिन् क्षेत्रे मनोरमे ॥ २० ॥

There is no doubt that whatever act honouring dead ancestors, giving gifts, worshipping the Pādas of the Lord, muttering prayers or any other act,

यत्कर्म कुरुते मर्त्यो विष्णुप्रीणनहेतवे ।
सर्वमेवाक्षयं तच्च भवेन्नास्त्यत्र संशयः ॥ २१ ॥

which a man performs in that charming place Śrī Viṣṇu would be fully inexhaustible. Those men who see the idols of

बलभद्रं सुभद्रां च कृष्णं च कमलेक्षणम् ।
ये मानवाः प्रपश्यन्ति तेषां किंचिन्न दुर्लभम् ॥ २२ ॥

अदृष्ट्वा श्रीजगन्नाथं सुभद्रां च बलं तथा ।
मोक्षं न लभते मर्त्यः कुर्वन् पुण्यशतान्यपि ॥ २३ ॥

Balabhadra, Subhadrā and Lotus eyed Śrī Kṛṣṇa, have nothing that is difficult to be got. A man, even performing hundreds of acts of religious merit, does not get

तत्र वेत्र प्रहारेण शरीरं यस्य लोहितम् ।
तं वंदंते द्विजश्रेष्ठ देवाः शक्रादयोऽखिलाः ॥ २४ ॥

liberation without seeing the idols of **Śrī Jagannātha,** Subhadrā and Balarāma.

Oh ! best brāhmaṇa, all gods like Indra salute Him whose body has become red due to stroke of cane there.

स्थित्वान्तरिक्षे शक्राद्याः सर्वदेवगणा द्विज ।
विमानचारिणोऽन्योन्यं प्रवदन्तीति हर्षिताः ॥ २५ ॥

Oh ! brāhmaṇa, all hosts of gods like Indra, remaining in the atmosphere and moving in vimānas and being very delighted speak like this to one another.

कदा मानुष्यमस्मभ्यं दास्यते कमलापतिः ।
मनुष्य इव गच्छामस्तदा द्रष्टुं हरिं प्रभुम् ॥ २६ ॥

When will Lakshmī's Lord give us the existence of a man ? Then like a man we shall go to see Lord Śrī Viṣṇu.

कदा वेत्रप्रहारेण क्षेत्रे श्रीपुरुषोत्तमे ।
भविष्यंत्यस्मदीयानि लोहितानि वपूंषि च ॥ २७ ॥

When our bodies be red due to the strokes of cane in that holy place Śrī **Puruṣottama** ?

वासवाद्याः सुराः सर्वे तस्मिन्क्षेत्रे वरप्रदे ।
सदा वेत्रप्रहारांश्च वांछन्ति द्विजसत्तम ॥ २८ ॥

Oh ! best brāhmaṇa, all gods like Indra always long for the strokes of cane in that holy place, granting boons.

तत्राक्षयवटं ये तु भक्त्या पश्यन्ति मानवाः ।
कोटिजन्मार्जितैः पापैर्मुक्ता यान्ति परां गतिम् ॥ २९ ॥

Those men who see there the Akṣaya vaṭa – the inexhaustible fig-tree with devotion freed from sins committed during crores of existence, and go to the highest position.

सुभद्रां बलभद्रं च जगन्नाथमनामयम् ।
श्वेतं माधवदेवेशं मार्कंडेयह्रदं तथा ॥ ३० ॥

The liberation of those who see the idols of Subhadrā, Balarāma and Śrī Jagannātha, Anāmaya – that is Śrī Kṛṣṇa, the white Mādhava – the Lord of gods, so also the deep and large

ज्यामेश्वरं हनूमंतं तत्राक्षय्यं वटं द्विज ।
पश्यन्ति भक्त्या ये मर्त्यास्तेषां मुक्तिर्हि शाश्वती ॥ ३१ ॥

pool of Mārkaṇḍeya, Jyāmeśwara, Hanūmat, the Akṣaya vaṭa, with devotion, is eternal.

दोलायमानं गोविन्दं फाल्गुने मासि तत्रये ।
पश्यन्ति मानवा भक्त्या तेषां पुण्यं निशामय ॥ ३२ ॥

Listen to the religious merit of those men who there see Govinda rocked to and fro in a swing in the month of Phālguṇa.

विमुक्ताः सकलैः पापैरन्ते यान्ति हरेर्गृहम् ।
ज्ञानं संप्राप्य तत्रैव मोक्षं यान्ति सुदुर्लभम् ॥ ३३ ॥

Freed from all sins, they go to Śrī Viṣṇu's abode in the end. Having obtained knowledge there only, they attain beautitude; very difficult to be secured.

चैत्रके मासि वारुण्यां यो जगन्नाथमीक्षते ।
स मृतः प्रविशेद्देहं जगन्नाथस्य जैमिने ॥ ३४ ॥

Oh ! Jaimini, he who sees Jagannātha in the west in the month of Chaitra, would enter Śrī Viṣṇu's body after he is dead.

वैशाखे चैव शुक्लायामेकादश्यां जगत्पतिम् ।
तृतीयायां च यःपश्येत् मुक्त एव स मानवः ॥ ३५ ॥

The man who would see the lord of the world on the Ekādaśī of the bright half of Caitra, so also on the Tṛtīya, is surely liberated.

प्रविशेद्यस्तु मनुजो महास्नानं जगत्पतेः ।
तस्य सिद्ध्यन्ति विप्रर्षे सर्व एव मनोरथाः ॥ ३६ ॥

Oh ! Brāhmaṇa sage, all the desires of that man who would enter the great bath of the Lord of the world, are fulfilled in the sky.

ब्रह्माद्यास्त्रिदशाः सर्वे स्थित्वाकाशे जगत्पते ।
महास्नानं प्रपश्यन्ति भक्तिभावसमन्विताः ॥ ३७ ॥

महाज्येष्ठ्यां च विप्रर्षे जगन्नाथमनामयम् ।
आलोक्य लभते मर्त्यो विष्णोस्तत्परमं पदम् ॥ ३८ ॥

Oh ! brāhmaṇa sage, a mortal on seeing the idol of Śrī Viṣṇu, the Lord of the world, on the great full-moon day, obtains that highest position of Śrī Viṣṇu.

गुंडिकामण्डपं यांतमाषाढे कमलापतिम् ।
बलभद्रं च यः पश्येत् स मुक्तो नात्र संशयः ॥ ३९ ॥

There is no doubt that he who would see the idols of Lakṣmī's Lord and Balabhadra going to Gauṇḍika Maṇḍapa – the pavillion called Gauṇḍika, in Āṣāḍha, is liberated.

यः पश्यति जगन्नाथं रथस्थं कमलेक्षणम् ।
तस्य नास्ति पुनर्जन्म संसारे सर्वदुःखदे ॥ ४० ॥

He who sees the idol of the lotus eyed Lord of the world seated in a chariot, does not get rebirth in the mundane existance, giving every kind of affection.

रथारूढां सुभद्रां च भक्त्या पश्यन्ति मानवाः ।
छिनत्ति भगवांस्तस्य दुःखदं भवबंधनम् ॥ ४१ ॥

The lord cuts off the painful bond of the worldly existence of those men who devoutly see the idol of Subhadrā mounted on a chariot.

अपुत्रा मृतपुत्रा च या सुभद्रां प्रपश्यति ।
बह्वपत्या जीववत्सा सा नारी भवति द्विज ॥ ४२ ॥

Oh ! brāhmaṇa, that woman who is sonless, or whose son is dead and who sees the idol of Subhadrā, has many children, and her children live for long.

दुर्भगा काकवंध्या वा सुभद्रां या प्रपश्यति ।
सा स्वामी सुभगा नारी बह्वपत्या भवेत् खलु ॥ ४३ ॥

An unfortunate woman deserted by her husband that has but one child would indeed become fortunate in the matter of her lord and would have many children.

गुंडिकामंडपस्थं च कृष्णं पश्यति यः पुमान् ।
बलभद्रं सुभद्रां च स याति परमं पदम् ॥ ४४ ॥

That man who sees the idol of Śrī Kṛṣṇa that is in the Gauṇḍika Maṇḍapa, so also those of Balabhadra and Subhadrā, goes to the highest position.

रोगी दुःखी च यःपश्येद्गुण्डिकामंडपे हरिम् ।
रोगाच्छोकाच्च सहसा जैमिने स प्रमुच्यते ॥ ४५ ॥

Oh ! Jaimini, a sick person or an unhappy person who would see the idol of Śrī Viṣṇu in the Gauṇḍika – Maṇḍapa, is instantly free from the disease or the affliction.

यस्त्वपुत्रो जगन्नाथं गुण्डिकामण्डपे स्थितम् ।
पश्येत् स च द्विजश्रेष्ठ पुत्रं प्राप्नोति वैष्णवम् ॥ ४६ ॥

Oh ! best brāhmaṇa, he who being sonless, would see the idol of Śrī Viṣṇu, that is in the Guṇḍikā Maṇḍapa, would obtain a son who is Śrī Viṣṇu's devotee.

विद्यार्थी लभते विद्या धनार्थी लभते धनम् ।
दारार्थी लभते दारान् मोक्षार्थी मोक्षमाप्नुयात् ॥ ४७ ॥

One desiring knowledge, gets it one longing for wealth obtains it. One wanting a wife gets her. One desiring liberation, would get it.

भ्रष्टराज्यो नृपो यस्तु हरिं पश्यति भक्तितः ।
गुंडिकामंडपे विप्र निजराज्यं लभेत सः ॥ ४८ ॥

Oh ! Brāhmaṇa, that King who is deprived of his Kingdom and who sees with devotion the idol of Śrī Viṣṇu in the Guṇḍikā Maṇḍapa gets it back.

शत्रुभिर्वर्जितो यस्तु गुंडिकामंडपे हरिम् ।
भक्त्या पश्यति विप्रर्षे तस्य नश्यन्ति शात्रवः ॥ ४९ ॥

The enemies of him, who troubled by his enemies, devoutly sees the idol of Śrī Viṣṇu in the Gauṇḍikā Maṇḍapa, perish, oh ! brāhmaṇa sage.

गुंडिकामंडपे पश्येद्यो राजपीडितो भृशम् ।
स सद्य एव राजानं स्वकीयं वशमानयेत् ॥ ५० ॥

He who, every much harassed by the King, sees the idol of Śrī Viṣṇu in the Guṇḍikā Maṇḍapa, would instantly bring the King under his control.

सर्वासामेव यात्राणां गुंडिका प्रवरा मता ।
तस्मात्सा मानवैः कार्या त्यक्त्वा कार्यशतान्यपि ॥ ५१ ॥

Of all pilgrimages the one to Guṇḍikā is said to be the best. Therefore, even by abandoning hundred of other activities, men should undertake it.

शयने च तथोत्थाने तस्मिन्क्षेत्रे मनोरमे ।
हरिं पश्यति यो मर्त्यः स देवैरपि पूज्यते ॥ ५२ ॥

That man who in the charming city sees Śrī Viṣṇu, at the time of going to bed or getting up, is honoured even by Gods.

पुरुषोत्तममाहात्म्यं वक्तुं शक्नोति कः क्षितौ ।
यस्य प्रवेशमात्रेण नरो नारायणो भवेत् ॥ ५३ ॥

On the Earth who can describe the importance of **Puruṣottama** by entering which, holy place, a man would become Viṣṇu ? (gets His grace)

बहुनात्र किमुक्तेन संक्षेपादुच्यते मया ।
सर्वेषामेव तीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ ५४ ॥

What is the use of prolixity ? I tell in brief.. Of all holy places "**Puruṣottama**" is the best.

संसारसिंधुमतिनिम्नमिमं तितीर्षुः
क्लेशप्रदं विषमपापगणाश्रयं यः ।
क्षेत्रे समस्तसुखदे पुरुषोत्तमाख्ये
पश्येदमुं सुरवरं पुरुषोत्तमं च ॥ ५५ ॥

He who desires to cross this ocean of worldly existence, which is very deep which causes pain, which is the resort of dangerous hosts of sins, should see Śrī Viṣṇu, the best of gods, in the holy place called '**Puruṣottama**' giving all pleasure.

इति श्रीपद्मपुराणे क्रियायोगसारे पुरुषोत्तममाहात्म्यं नाम
अष्टादशोऽध्यायः ॥

Thus ends the 18th Adhyāya of Padma Purāṇa
in Kriyā Yoga Sāgara.

Oṁ Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीब्रह्मपुराणम्

Śrī Brahma Purāṇam

Adhyāyas 48, 63, & 66

क्र.सं.	विषयः	श्लोकाः
१.	श्रीब्रह्मपुराणे स्वयंभुऋषिसंवादे पुरुषोत्तमवर्णनं नाम अष्टचत्वारिंशोऽध्यायः । Śrī Brahma Purāṇam – Svayambhu Ṛṣi dialogue – Description of '**Puruṣottama**' – Adhyāya 48	71
२.	श्रीब्रह्मपुराणे स्वयंभुऋषिसंवादे गुंडिकायात्रामाहात्म्यनिरूपणं नाम त्रिषष्टितमोऽध्यायः । Śrī Brahma Purāṇam – Svayambhu Ṛṣi dialogue – Guṇḍikā Yātrā's Mahimās described – Adhyaya 63	23
३.	श्रीब्रह्मपुराणे स्वयंभुऋषिसंवादे पुरुषोत्तममाहात्म्यनिरूपणं नाम षट्षष्टितमोऽध्यायः । Śrī Brahma Purāṇam – Svayambhu Ṛṣi dialogue – Description of Māhātmya of **Puruṣottama** – Adhyāya – 66	43

Total Ślokas 137

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीब्रह्मपुराणम्

Śrī Brahma Purāṇam

अष्टादशोऽध्यायः – Adhyāya 48

Ślokas 1 to 71

Description of Puruṣottama

श्रीभगवानुवाच—
Śrī Bhagavān said :

नाहं देवो न यक्षो वा न दैत्यो न च देवराट् ।
न ब्रह्म न च रुद्रोऽहं विद्धि मां परमेश्वरम् ॥ १ ॥

I am neither a Deva nor Yakṣa neither a Daitya nor the King of devas. I am neither Brahmā nor Rudra. Understand ME to be Parameśwara – the Supreme Lord of all.

अर्तिहा सर्वलोकानां समग्रबलपौरुषः ।
आराधनीयो भूतानामन्तो यस्य न विद्यते ॥ २ ॥

I dispel the agony of all worlds. My strength and manliness are in perfect state. I have no end. I am to be propitiated by all living beings.

पठ्यते सर्वशास्त्रेषु वेदान्तेषु निगद्यते ।
यमाहुर्ज्ञानगम्येति वासुदेवेति योगिनः ॥ ३ ॥

The deity whom the Yogins call 'Vāsudeva' can be comprehended only through perfect knowledge. It is mentioned in all scriptures. The Lord is mentioned as Brahmā in Vedānta Texts.

Under the very first sūtra of Paravidya ॐ अथातो व्रह्मजिज्ञासा ॐ, it is established that Brahman is Śrī Viṣṇu. बृहन्तो हि अस्मिन् गुणाः इति।

अहं एव स्वयं ब्रह्मा अहं विष्णुः शिवोऽप्यहम्।
इन्द्रोऽहं देवराजश्च जगत्संयमनो यमः ॥ ४ ॥

Paramātma is called as 'Brahmā, Viṣṇu and Siva'. I am Indra, the King of Devas. I am Yama, who restrains the Universe.

i) Under the Sūtra 1-3-3 ॐ नानुमानमतच्छब्दात् ॐ – 'शिवः' सुखात्मकत्वेन इति. Paramātma is called 'Siva' because He is Sukh- Swarūpi.

ii) Under the Sūtra 1-1-20 ॐ अन्तस्तद्धर्मोपदेशात् ॐ it is shown that इन्द्रो राजा – Indra śabda denotes Paramātmā.

iii) Under Gītā 10-29 'यमः संयमतामहम्' the śabda 'Yama' denotes Paramātmā because He is the Primary Person in controlling, and punishing the wicked.

Yama : यमयति इति यमः।

Further under 11-39 'यमोऽग्निः' Yama denotes Paramātmā because He has no defects or drawbacks at all. उपरमे इति.

पृथिव्यादीनि भूतानि त्रेताग्निर्हुतभुङ् नृप।
वरुणोऽपां पतिश्चाहं धरित्री च महीधरः ॥ ५ ॥

I am the Earth and other elements I am the three fold sacrificial fire. Oh King, I am also the firegod swallowing what is consigned into him. I am Varuṇa, Lord of waters. I am Earth and the supporter of the Earth.

(Paramātma remain in all of them as Antaryāmi, for their very existence and He is called by those names. The sūtra 1-2-18 ॐ अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॐ it is shown that 'अन्तर्यामित्वं नाम' न राजादिवत् नियामकत्वं मात्र विवक्षितम् – किन्तु सर्वसत्तादिप्रदत्वं च ।

यत्किंचिद्वाङ्मयं लोके जगत्स्थावरजङ्गमम् ।
चराचरं च यद्विश्वं मदन्यन्नास्ति किंचन ॥ ६ ॥

Whatever there is in the world that can be expressed by a word, whether mobile or immobile. I am that. The whole Universe consisting of mobile and immobile beings is nothing other than what I am'.

प्रीतोऽहं ते नृपश्रेष्ठ वरं वरय सुव्रत ।
यदिष्टं तत्प्रयच्छामि हृदि यत्ते व्यवस्थितम् ॥ ७ ॥

Oh excellent King of good holy rites, I am pleased with you. Choose any boon that you wish. Whatever is desired by you, whatever is cherished in the heart by you, I shall give you immediately.

यद्दर्शनमपुण्यानां स्वप्नान्तेऽपि न जायते ।
त्वं पुनर्दृढभक्तित्वात् प्रत्यक्षं दृष्टवानसि ॥ ८ ॥

Persons without merit do not have any vision even in a dream. Due to your steadfast devotion, you have seen ME directly.

ब्रह्मोवाच— Śrī Brahmā said :

श्रुत्वैवं वासुदेवस्य वचनं तस्य भो द्विजाः ।
रोमांचिततनुर्भूत्वा इदं स्तोत्रं जगौ नृपः ॥ ९ ॥

Oh Brahmanas, on hearing these words of Śrī Vāsudeva the King experienced horripilation all over the body and he recited the following prayer.

राजोवाच— The King said :

श्रियःकान्त नमस्तेऽस्तु श्रीपते पीतवाससे ।
श्रीद श्रीश श्रीनिवास नमस्ते श्रीनिकेतन ॥ १० ॥

Oh lover of Śrī, obeisance to you. Oh consort of Śrī, obeisance to the yellow-robed one. Oh bestower of glory, Oh Lord of Śrī, Oh abode of glory and prosperity, obeisance to you.

आद्यं पुरुषमीशानं सर्वेशं सर्वतोमुखम् ।
निष्कलं परमं देवं प्रणतोऽस्मि सनातनम् ॥ ११ ॥

Oh home of glory, I bow down to the primordial Puruṣa. Īśāna the Lord of all, having faces all round. I bow down to you who are eternal and unsuillied.

शब्दातीतं गुणातीतं भावाभावविवर्जितम् ।
निर्लेपं निर्गुणं सूक्ष्मं सर्वज्ञं सर्वभावनम् ॥ १२ ॥

I make obeisance to one who is beyond sound, beyond attributes, (Prākṛtic), devoid of positive and negative aspects, unsmeared, attributeless, subtle and omniscient and who conceives and creates all.

प्रावृण्मेद्य प्रतीकाशं गोब्राह्मणहितेरतम् ।
सर्वेषामेव गोसारं व्यापिनं सर्वभाविनम् ॥ १३ ॥

I bow down to one who resembles the colour in the rain of season; who is engaged in activities conducive to the welfare of cows and brāhmaṇas, who protects all, who pervades all and who purifies all.

शङ्खचक्रधरं देवं गदामुशलधारिणम् ।
नमस्ये वरदं देवं नीलोत्पलदलच्छविम् ॥ १४ ॥

I bow down to the Lord who holds Conch and Discus, who holds upon iron club and the threshing Lord. I bow down to the Lord who grants boon and who has the lusture of the petals of the blue lotus.

नागपर्यङ्कशयनं क्षीरोदार्णववासिनम् ।
नमस्येऽहं हृषीकेशं सर्वपापहरं हरिम् ॥ १५ ॥

I bow down to Śrī Hari who lies down on the serpent couch in the milky ocean. I bow down to Hṛṣikeśa who dispels all sins.

पुनस्त्वां देवदेवेशं नमस्ये वरदं विभुम् ।
सर्वलोकेश्वरं विष्णुं मोक्षकारणमव्ययम् ॥ १६ ॥

I bow down to you, the Lord of the chiefs of Devas, who bestows boons and pervades all.

ब्रह्मोवाच— Brahmā said :

एवं स्तुत्वा तु तं देवं प्रणिपत्य कृताञ्जलिः ।
उवाच प्रणतो भूत्वा निपत्य वसुधातले ॥ १७ ॥

After eulogizing thus, he bowed to the Lord with palms joined in reverence. After bowing down and falling down on the ground he said;

राजोवाच— The King said :

प्रीतोऽसि यदि मे नाथ शृणोमि वरमुत्तमम् ।
देवासुराः सगन्धर्वा यक्षरक्षोमहोरगाः ॥ १८ ॥

Oh Lord, if you are pleased with me, I choose this excellent boon. The following persons shall mediatate on the greatest reigon - Devas, asuras, Gandharvas, Yakṣas, Rākṣasas, Nāgas.

सिद्धविद्याधराः साध्याः किन्नरा गुह्यकास्तथा ।
ऋषयो ये महाभागा नानाशास्त्रविशारदाः ॥ १९ ॥

Siddhas, Vidyādharas, Sādhyas, Kinnaras, Guhyakas, the sages who are highly bleassed and experts in the different texts of scriptures.

परिव्राड्योगयुक्तश्च वेदतत्त्वार्थचिन्तकाः ।
मोक्षशास्त्रविदो येऽन्ये ध्यायन्ति परमं पदम् ॥ २० ॥

recluses, interpreting yogins, vedic scholars, and those others who are conversant with the scriptures on liberation.

निर्गुणं निर्मलं शान्तं गुह्यं परमपावनम् ।
तत्पदं गन्तुमिच्छामि त्वत्प्रसादात् सुदुर्लभम् ॥ २१ ॥

The reigon that is devoid of attributes, free from inpurities, peaceful, highly sanctifying and worthy of being hidden as a secret. Due to your favour, I wish to go to that region which is very difficult to access.

श्रीभगवानुवाच— Śrī Bhagavān said :

सर्वं भवतु भद्रं ते यथेष्टं सर्वमाप्नुहि ।
भविष्यति यथाकामं यत्प्रसादान्न संशयः ॥ २२ ॥

May everything be to your welfare. Obtain everything desired by you. Everything will happen as you wish by My favour. There is no doubt about it.

दश वर्षसहस्राणि तथा नव शतानि च ।
अविच्छिन्नं महाराज्यं कुरु त्वं नृपसत्तम ॥ २३ ॥

Oh excellent King, rule over the great Kingdom continuously for Ten thousand nine hundred years.

प्रयास्यसि पदं दिव्यं दुर्लभं यत्सुरासुरैः ।
पूर्णं मनोरथं शान्तं गुह्यमव्यक्तमव्ययम् ॥ २४ ॥

You will then go to the divine region which is difficult of access even to Devas and asuras. Your desire shall be fulfilled. I shall show you the calm and peaceful reigon worthy to be known. It is unchanging, unmanifest secret reigon,

परात्परतरं सूक्ष्मं निर्लेपं निश्चलं ध्रुवम् ।
जराशोकविनिर्मुक्तं क्रियाकारणवर्जितम् ॥ २५ ॥

greater than the greatest, subtle, unsmeared, motionless, and steady. It is devoid of old age and grief, devoid of activities and cause.

तदहं दर्शयिष्यामि ज्ञेयाख्यं परमं पदम् ।
यं प्राप्य परमानन्दं प्राप्स्यसे परमां गतिम् ॥ २६ ॥

I shall show you that reigon by attaining which you will derive the highest bliss and realize the greatest goal.

कीर्तिश्च तव राजेन्द्र तिष्ठत्वत्र महीतले ।
यावद्धना नभो यावद्यावच्चन्द्रार्कतारकम् ॥ २७ ॥

Oh leading King, may your fame stay here on the Earth, as long as there are clouds, as long as the sky exists, as long as the Moon, Sun and stars last, as long as the

यावत्समुद्राः सप्तैव यावन्मेर्वादिपर्वताः ।
तिष्ठन्ति दिवि देवाश्च तावत् सर्वत्र चाव्यया ॥ २८ ॥

seven oceans exist, as long as Meru, and other mountains stand and Devas stand in heaven. So long your fame will remain undiminished.

इन्द्रद्युम्नसरो नाम तीर्थं यज्ञाङ्गसंभवम् ।
यत्र स्नात्वा सकृल्लोकः शक्रलोकमवाप्नुयात् ॥ २९ ॥

The sacred water-reservoir named Indradyumna saras is born as a part of sacrifice. By taking bath in it, even for once, people attain the world of Indra.

दापयिष्यति यः पिण्डांस्तटेऽस्मिन् सरसः शुभे ।
कुलैकविंशमुद्धृत्य शक्रलोकं गमिष्यति ॥ ३० ॥

He who offers rice-balls on the splendid bank of the lake shall redeem twenty one generations and go to the world of Indra.

पूज्यमानोऽप्सरोभिश्च गन्धर्वैर्गीतनिःस्वनैः ।
विमानेन वसेत् तत्र यावदिन्द्राश्चतुर्दश ॥ ३१ ॥

He will go there in aerial chariot honoured by celestial damsels and the divine musicians singing in loud voice. He shall stay there for the duration of fourteen Indras.

सरसो दक्षिणे भागे नैऋत्यां तु समाश्रितः ।
न्यग्रोधस्तिष्ठते तत्र तत्समीपे तु मण्डपः ॥ ३२ ॥

To the South of the Lake in the South West corner, there is a holy fig tree. There is a raised platform close by.

केतकीवनसंछन्नो नानापादपसंकुलः ।
नारिकेलैरसंख्यैश्च चम्पकैर्बकुलावृतैः ॥ ३३ ॥

It is covered by a bushy growth of Ketaki plants. The place is full of different plants. The place is full of different trees with innumberable coconut palms Campakas, Bakulas,

अशोकैः कर्णिकारैश्च पुन्नागैर्नागकेसरैः ।
पाटलम्रातसरलैश्चन्दनैर्देवदारुभिः ॥ ३४ ॥

Aśokas, Karṇikāras, Punnagas, Nagakesaras, Pāṭalas, Amrātas, Saralās, Sandal trees, Deodars,

न्यग्रोधाश्वत्थखदिरैः पारिजातैः सहार्जुनैः ।
हिन्तालैश्चैव तालैश्च शिंशपैर्बदरैस्तथा ॥ ३५ ॥

Nyagrodhas, Aśwatthas, Khadiras, Pārijātas, Arjunas, Hintālas, Tālas, Śimṣapas, Badaras,

करञ्जैर्लकुचैः प्लक्षैः पनसैर्बिल्वधातुकैः ।
अन्यैर्बहुविधैर्वृक्षैः शोभितः समलंकृतः ॥ ३६ ॥

Karañja's, Lakucas, Plakṣas, Jack, Bilva and many other trees. All of them adorn the place.

आषाढस्य सिते पक्षे पञ्चम्यां पितृदैवते ।
ऋक्षे नेष्यन्ति नस्तत्र नीत्वा सप्तदिनानि वै ॥ ३७ ॥

On the fifth day in the bright half of the month of Āṣāḍha when the constellation is Māgha, devotees will keep us there for seven days.

मण्डपे स्थापयिष्यन्ति सुवेश्याभिः सुशोभनैः ।
क्रीडाविशेषबहुलैर्नृत्यगीतमनोहरैः ॥ ३८ ॥

Good featured courtesans clad in splendid dress will install the idols. Sweet and pleasing songs as well as dances coupled with sports will entertain them.

चामरैः स्वर्णदण्डैश्च व्यजनै रत्नभूषितैः ।
बीजयन्तस्तथाऽस्मभ्यं स्थापयिष्यन्ति मङ्गलाः ॥ ३९ ॥

Fanning with chowries having golden handles and fans decorated with jewels, the auspicious women will instal us there.

ब्रह्मचारी यतिश्चैव स्नातकाश्च द्विजोत्तमाः ।
वानप्रस्था गृहस्थाश्च सिद्धश्चान्ये च ब्राह्मणाः ॥ ४० ॥

There will be religious students, recluses, excellent brāhmaṇas, house-holders, forest dwellers, siddhas, and others will assemble there.

नानावर्णपदैः स्तोत्रैर्ऋग्यजुःसामनिस्वनैः ।
करिष्यन्ति स्तुतिं राजन् रामकेशवयोः पुनः ॥ ४१ ॥

And they eulogise Balarāma and Śrī Keśava by reciting hymns of excellent words and letters and the Mantras Ṛg, Yajus and Sāmans.

ततः स्तुत्वा च दृष्ट्वा च नमस्कृत्वा च भक्तितः ।
नरो वर्षायुतं दिव्यं श्रीमद्धरिपुरे वसेत् ॥ ४२ ॥

By eulogising, visiting and devoutly bowing to the idols men shall stay in the prosperous city of Śrī Hari for Ten thousand years in accordance with the divine reckoning.

पूज्यमानोऽप्सरोभिश्च गन्धर्वैर्गीतनिःस्वनैः ।
हरेरनुचरस्तत्र क्रीडते केशवेन वै । ॥ ४३ ॥

He will be honoured and worshipped by heavenly nymphs and gandharvas singing sweetly. He shall sport about there as a follower of Śrī Hari, Śrī Keśava.

विमानेनार्कवर्णेन रत्नहारेण राजता ।
सर्वकामैर्महाभोगैस्तिष्ठते भुवनोत्तमे ॥ ४४ ॥

He will go to the excellent world on an aerial chariot that has the colour of the SUN wearing a shining Necklace of precious gems. He will enjoy all desired pleasures in that excellent world.

जपः क्षयादिहाऽऽगत्य मनुष्यो ब्राह्मणो भवेत् ।
काटीधनपतिः श्रीमांश्चतुर्वेदी भवेद् ध्रुवम् ॥ ४५ ॥

When the power of penance dwindles he will return to the Earth as a man and be born as a brāhmaṇa. He will have crores of coins and wealth. He will certainly be a master of four Vedas.

ब्रह्मोवाच— Brahmā said :

एवं तस्मै वरं दत्त्वा कृत्वा च समयं हरिः ।
जगामादर्शनं विप्राः सहितो विश्वकर्मणा ॥ ४६ ॥

After granting him the boons thus and giving him the Time-limits, Oh Brāhmaṇas, Śrī Hari vanished along with Viśwakarmā.

स तु राजा तदा हृष्टो रोमाञ्चिततनूरुहः ।
कृतकृत्यमिवाऽऽत्मानं मेने संदर्शनाद् हरेः ॥ ४७ ॥

The King was delighted. The hairs over his body stood up. He considered himself blessed due to the vision of Śrī Hari.

ततः कृष्णं च रामं च सुभद्रां च वरप्रदम् ।
रथैर्विमानसंकाशैर्मणिकाञ्चनचित्रितैः ॥ ४८ ॥

The idols of Śrī Kṛṣṇa, Subhadrā, the bestower of boons were brought on the divine chariots. They were rendered beautiful and wonderful by the adorment of jewels and gold coverings.

संवाह्यतास्तदा राजा जयमङ्गलनिःस्वनैः ।
आनयामास मतिमान् सामात्यः सपुरोहितः ॥ ४९ ॥

With shouts of victory and auspicious slogans the intelligent King accompained by his ministers and priests brought the images there.

नानावादित्रनिर्घोषैर्नानावेदस्वनैः शुभैः ।
संस्थाप्य च शुभे देशे पवित्रे सुमनोहरे ॥ ५० ॥

With the accompaniment of sounds of different musical instruments and auspicious chanting of Vedic Mantras, he installed them in a holy, beautiful auspicious place.

ततः शुभतिथौ काले नक्षत्रे शुभलक्षणे ।
प्रतिष्ठां कारयामास सुमुहूर्ते द्विजैः सह ॥ ५१ ॥

He got them installed through brāhmaṇas in an auspicious time when the constellation was auspicious and the lunar day was splendid, in accordance with the injunctions and regulations laid down in the śāstras.

यथोक्तेन विधानेन विधिदृष्टेन कर्मणा ।
आचार्यानुमतेनैव सर्वं कृत्वा महीपतिः ॥ ५२ ॥

The King did everything with the permission of his preceptor.

आचार्याय तदा दत्त्वा दक्षिणां विधिवत् प्रभुः ।
ऋत्विग्भ्यश्च विधानेन तथाऽन्येभ्यो धनं ददौ ॥ ५३ ॥

After offering monetary gifts duly to the preceptor, he distributed money among the Ṛtviks and others in accordance with the injunctions of the śāstras.

कृत्वा प्रतिष्ठां विधिवत् प्रासादे भवनोत्तमे ।
स्थापयामास तान् सर्वान् विधिदृष्टेन कर्मणा ॥ ५४ ॥

After duly performing the rites of installation in the palace, the most excellent abode, he established all of them duly by holy rites.

ततः संपूज्य विधिना नानापुष्पैः सुगन्धिभिः ।
सुवर्णमणियुक्ताद्यैर्नानावस्त्रैः सुशोभनैः ॥ ५५ ॥

He worshipped them with fragrant flowers of all sorts. He offered gold, jewels, pearls and splendid clothes.

रत्नैश्च विविधैर्दिव्यैरासनैर्ग्रामपत्तनैः ।
ददौ चान्यान् सविषयान् पुराणि नगराणि च ॥ ५६ ॥

Gems of various kinds, divine chairs, villages, towns, cities, lands and territories were gifted by him.

एवं बहुविधं दत्त्वा राज्यं कृत्वा यथोचितम् ।
इष्ट्वा च विविधैर्यज्ञैर्दत्वा दानान्यनेकशः ॥ ५७ ॥

After giving away such gifts, after performing different sacrifices and after ruling over the Kingdom in the most

कृतकृत्यस्ततो राजा त्यक्तसर्वपरिग्रहः ।
जगाम परमं स्थानं तद्विष्णोः परमं पदम् ॥ ५८ ॥

fitting manner, the King became contented. He abandoned everything he possessed. Then he attained the highest abode, the greatest reigon of Śrī Viṣṇu.

एवं मया मुनिश्रेष्ठाः कथितोऽसौ नृपोत्तमः ।
क्षेत्रस्य चैव माहात्म्यं किमन्यच्छ्रोतुमिच्छथ ॥ ५९ ॥

Thus excellent sages, the pious King has been recounted by me. The greatness of the holy centre has also been mentioned. What else do you wish to hear ?

श्रुत्वैव वचनं तस्य ब्रह्मणोऽव्यक्तजन्मनः ।
आश्चर्यं मेनिरे विप्राः पप्रच्छुश्च पुनर्मुदा ॥ ६० ॥

On hearing the word of Brahmā born of the unmanifest, the Brāhmaṇas thought it wonderful and gladly asked him again.

मुनयः ऊचुः— The Sages said :

कस्मिन् काले सुरश्रेष्ठ गन्तव्यं पुरुषोत्तमम् ।
विधिना केन कर्तव्यं पञ्चतीर्थमिति प्रभो ॥ ६१ ॥

Oh most excellent Devas, at what time is one to go to **Puruṣottama** shrine ? Oh Lord, what is the mode whereby the Pañcatīrtha pilgrimage is to be performed ?

एकैकस्य च तीर्थस्य स्नानदानस्य यत्फलम् ।
देवताप्रेक्षणे चैव ब्रूहि सर्वं पृथक्पृथक् ॥ ६२ ॥

Tell us the respective merits and benefits of taking holy dip and offering charitable gfits in each of these Tīrthas as well as of visiting the deity. Mention them separately.

ब्रह्मोवाच— Brahmā said :

निराहारः कुरुक्षेत्रे पादेनैकेन यस्तपेत् ।
जितेन्द्रियो जितक्रोधः सप्तसंवत्सरायुतम् ॥ ६३ ॥

If anyone observes fast and performs penance in the holy centre of Kurukṣetra, standing on one leg,

दृष्ट्वा सकृद्द्विजश्रेष्ठा द्वादश्यां पुरुषोत्तमम् ।
कृतोपवासः प्राप्नोति ततोऽधिकतरं फलम् ॥ ६४ ॥

conquering anger and sense organs and continues it for seventy thousand years, he may derive some benefit thereof.

तस्माज्ज्येष्ठे मुनिश्रेष्ठाः प्रयत्नेन सुसंयतैः ।
स्वर्गलोकेप्सु विप्राद्यैर्द्रष्टव्यः पुरुषोत्तमः ॥ ६५ ॥

But, oh excellent brāhmins, if he observes fast and visits **Puruṣottama**, but once he obtains a greater benefit than that. Oh excellent sages **Puruṣottama** is

पञ्चतीर्थं तु विधिवत् कृत्वा ज्येष्ठे नरोत्तमः ।
शुक्लपक्षस्य द्वादश्यां पश्येत् तं पुरुषोत्तमम् ॥ ६६ ॥

to be visited in the month of Jyeṣtha assiduously by brāhmins and other castes who desire to attain heavenly world and who have perfect restraint. After performing pilgrimages

ये पश्यन्त्यव्ययं देवं द्वादश्यां पुरुषोत्तमम् ।
ते विष्णुलोकमासाद्य न च्यवन्ते कदाचन ॥ ६७ ॥

to the five tīrthas duly, the excellent man should visit **Puruṣottama** on the twelfth day, reach the world of Śrī Viṣṇu from where they never fall of. Hence oh excellent Brāhmin, one must assiduously

तस्माज्ज्येष्ठे प्रयत्नेन गन्तव्यं भो द्विजोत्तमाः ।
कृत्वा तस्मिन् पञ्चतीर्थं द्रष्टव्यः पुरुषोत्तमः ॥ ६८ ॥

go there in the month of Jyeṣtha. After taking the holy dip in the five ṭīrthas, **Puruṣottama** should be visited. Even that person who is far off, but who devoutly glorifies **Puruṣottama** everyday

सुदूरस्थोऽपि यो भक्त्या कीर्तये पुरुषोत्तमम् ।
अहन्यहनि शुद्धात्मा सोऽपि विष्णुपुरं व्रजेत् ॥ ६९ ॥

with a pure mind shall go to the city of Śrī Viṣṇu. The man who undertakes pilgrimage with faith

यात्रां करोति कृष्णस्य श्रद्धया यः समाहितः ।
सर्वपापविनिर्मुक्तो विष्णुलोकं व्रजेन्नरः ॥ ७० ॥

and concentration to Śrī Kṛṣṇa, shrine, shall be liberated from all sins. He shall go to the world of Śrī Viṣṇu.

चक्रं दृष्ट्वा हरेर्दूरात् प्रासादारोपरि संस्थितम् ।
सहसा मुच्यते पापान्नरो भक्त्या प्रणम्य तत् ॥ ७१ ॥

By visiting the wheel of Śrī Hari, that is kept above the palace even from a distance and by bowing to it devoutly, the man is immediately liberated from sins.

इति श्रीब्रह्मपुराणे स्वयंभुऋषिसंवादे पुरुषोत्तमवर्णनं नाम
अष्टचत्वारिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends in Brahma Purāṇm – the forty eight Adhyāya relating to the description of "**Puruṣottama**" .

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीब्रह्मपुराणम्

Śrī Brahma Purāṇam

त्रिषष्ठितमोऽध्यायः – Adhyāya 63

Ślokas 1 to 23

ब्रह्मोवाच— Brahmā said :

गुंडिकामण्डपं यान्तं ये पश्यन्ति रथे स्थितम् ।
कृष्णं बलं सुभद्रां च ते यान्ति भवनं हरेः ॥ १ ॥

Those who observe Śrī Kṛṣṇa, Balarāma and Subhadrā seated in a chariot and going in a procession to the Maṇḍapa called "Guṇḍikā" go to the abode of Lord Śrī Viṣṇu.

ये पश्यन्ति तदा कृष्णं सप्ताहं मण्डपे स्थितम् ।
हलिनं च सुभद्रां च विष्णुलोकं व्रजन्ति ते ॥ २ ॥

Those who visit Śrī Kṛṣṇa, Balarāma and Subhadrā occupying the Maṇḍapa for Seven days, go to the world of Śrī Viṣṇu.

मुनयः ऊचुः— The Sages said :

केन सा निर्मिता यात्रा गुंडिकामंडपे शुभे ।
यात्राफलं च किं तत्र प्राप्यते ब्रूहि मानवैः ॥ ३ ॥

Who initiated the procession to the auspicious Guṇḍikā Maṇḍapa? What is the benefit of witnessing this procession ?

किमर्थं सरसस्तीरे राज्ञस्तस्य जगत्पतिः ।
पवित्रे विजने देशे गत्वा तत्र च मण्डपे ॥ ४ ॥

Why do, Śrī Kṛṣṇa, the Lord of the Universe, Saṅkarṣaṇa (Balarāma only – Not Paramātmā) and Subhadrā leave off their permanent abode.

कृष्णः संकर्षणश्चैव सुभद्रा वा रथेन ते ।
स्वस्थानं संपरित्यज्य सप्तरात्रं वसन्ति च ॥ ५ ॥

And then proceed in a chariot, to the Maṇḍapa in a holy secluded spot on the bank of that Lake and stay there for seven nights ?

ब्रह्मोवाच— Caturmukha Brahmā said :

इन्द्रद्युम्नेन भो विप्राः पुरा वै प्रार्थितो हरिः ।
सप्ताहं सरसस्तीरे मम यात्रा भवत्विति ॥ ६ ॥

Oh Brāhmaṇas, formerly Lord Śrī Viṣṇu was requested by Indradyumna.

Oh Lord of Devas, let there be a procession to the bank of my lake.

गुंडिका नाम देवेश भुक्तिमुक्तिफलप्रदा ।
तस्मै किल वरं चासौ देवेशः पुरुषोत्तमः ॥ ७ ॥

It will yield worldly pleasure and salvation to us.

Puruṣottama, the Lord of devas granted him this boon.

भगवानुवाच— The Lord Paramātmā said :

सप्ताहं सरसस्तीरे तव राजन् भविष्यति ।
'गुंडिका' नाम यात्रा मे सर्वकामफलप्रदा ॥ ८ ॥

Oh King, there shall be a procession for seven days on the banks of your lake.

It will be called Guṇḍikā. It will bestow all desired benefits.

ये मां तत्रार्चयिष्यन्ति श्रद्धया मण्डपे स्थितम् ।
संकर्षणं सुभद्रां च विधिवत् सुसमाहिताः ॥ ९ ॥

Oh King, the devotee, whether Brāhmaṇas, Kṣatriyas, Vaiśyas or Śūdras whether male or female shall worship Me. Saṅkarṣaṇa and Subhadrā occupying the Maṇḍapa.

ब्राह्मणाः क्षत्रिया वैश्याः स्त्रियः शूद्राश्च वै नृप ।
पुष्पैर्गन्धैस्तथा धूपैः दीपैर्नैवेद्यकैः वरैः ॥ १० ॥

They shall worship with great faith by means of fragrant flowers, scents, incenses, lights, food offerings, presents, obeisance, circumambulations, shouts of victory,

उपहारैर्बहुविधैः प्रणिपातैः प्रदक्षिणैः ।
जयशब्दैस्तथा स्तोत्रैर्गीतैर्वाद्यैर्मनोहरैः ॥ ११ ॥

hymns, charning songs and musical instruments. Nothing is difficult of access to them.

न तेषां दुर्लभं किंचित् फलं यस्य यदीप्सितम् ।
भविष्यति नृपश्रेष्ठ मत्प्रसादादसंशयम् ॥ १२ ॥

Oh excellent King, whatever benefit is desired by them will certainly befall them due to My favour.

ब्रह्मोवाच— Caturmukha Brahmā said :

एवमुक्त्वा तु तं देवस्तत्रैवान्तरधीयत ।
स तु राजवरः श्रीमान् कृतकृत्योऽभवत् तदा ॥ १३ ॥

After saying thus to him, the Lord vanished there itself. That glorious and excellent King was fully satisfied.

तस्मात् सर्वप्रयत्नेन गुंडिकायां द्विजोत्तमाः ।
सर्वकामप्रदं देवं पश्येत् तं पुरुषोत्तमम् ॥ १४ ॥

Hence, oh excellent brāhmaṇas, one shall by all means visit Lord Śrī Viṣṇu, the bestower of all desires, at Guṇḍikā.

अपुत्रो लभते पुत्रान्निर्धनो लभते धनम् ।
रोगाच्च मुच्यते रोगी कन्या प्राप्नोति सत्पतिम् ॥ १५ ॥

A man if he has no son, obtains sons, if poor, gets riches, if sick, is liberated from ailments. A virgin will get a good husband.

आयुः कीर्तिं यशो मेधां बलं विद्यां धृतिं पशून् ।
नरः संततिमाप्नोति रूपयौवनसंपदम् ॥ १६ ॥

The man derives longevity, glory, fame, intelligence, strength, learning, courage, and obtains cattle, progeny and the wealth of handsome features and blooming youth.

यान् यान् समीहते भोगान् दृष्ट्वा तं पुरुषोत्तमम् ।
नरो वाऽप्यथवा नारी तांस्तान् प्राप्नोत्यसंशयम् ॥ १७ ॥

By visiting Lord Śrī Viṣṇu, a man or woman devotee attains whatever pleasure he or she wishes for.

यात्रां कृत्वा गुंडिकायां विधिवत्सुसमाहितः ।
आषाढस्य सिते पक्षे नरो योषिदथापि वा ॥ १८ ॥

By witnessing Guṇḍikā – procession with great concentration, oh excellent brāhmaṇas, and by visiting Lord Śrī Kṛṣṇa, Balarāma and Subhadrā

दृष्ट्वा कृष्णं च रामं च सुभद्रां च द्विजोत्तमाः ।
दशपञ्चाश्वमेधानां फलं प्राप्नोति चाधिकम् ॥ १९ ॥

in the bright half of the month Āṣāḍha, the man or woman derives the benefit of fifteen horse sacrifices or even more.

सप्तावरान् सप्त परान् वंशानुद्धृत्य चाऽऽत्मनः ।
कामगेन विमानेन सर्वरत्नैरलंकृतः ॥ २० ॥

He will redeem seven earlier generations and seven subsequent generations of his family. He will be bedecked in all ornaments studded with jewels.

गन्धर्वैरप्सरोभिश्च सेव्यमानो यथोत्तरैः ।
रूपवान् सुभगः शूरो नरो विष्णुपुरे व्रजेत् ॥ २१ ॥

He will be served by Gandharvas and Apsarās vying with each other. In an aerial chariot that can go wherever one desires to go to the devotee shall go to the city of Lord Śrī Viṣṇu.

तत्र भुक्त्वा वरान् भोगान् यावदाभूतसंप्लवम् ।
सर्वकामसमृद्धात्मा जरामरणवर्जितः ॥ २२ ॥

He will freely enjoy the desired pleasures. He will be devoid of old age and death. Till the ultimate dissolution of all living beings, he will enjoy excellent pleasures.

पुण्यक्षयादिहाऽऽगत्य चतुर्वेदी द्विजो भवेत् ।
वैष्णवं योगमास्थाय ततो मोक्षमवाप्नुयात् ॥ २३ ॥

When the merit decreases, he will return to this place and he born as a brāhmaṇa who has mastered the four Vedas.

Thereafter, he will adopt yoga pertaining to Śrī Viṣṇu and attain salvation.

इति श्रीब्रह्मपुराणे स्वयंभुऋषिसंवादे पुरुषोत्तमवर्णनं नाम
त्रिषष्टितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the 63rd Adhyāya of Brahma Purāṇam -
relating to the pilgrimage of Guṇḍikā
at **Puruṣottama** Kṣetra.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीब्रह्मपुराणम्

Śrī Brahma Purāṇam

षट्षष्ठितमोऽध्यायः – Adhyāya 66

Ślokas 1 to 43

The Story of Lord Puruṣottama

मुनयः उचुः— The sages said :

बह्वाश्चर्यस्त्वया प्रोक्तो विष्णुलोको जगत्पते ।
नित्यानन्दकरः श्रीमान् भुक्तिमुक्तिफलप्रदः ॥ १ ॥

Oh Lord of the Universe, the glorious world of Lord Śrī Viṣṇu has been recounted by you. It has many mysterious features. It yields perpetual bliss, worldly pleasures and liberation.

क्षेत्रं च दुर्लभं लोके कीर्तितं पुरुषोत्तमम् ।
त्यक्त्वा यत्र नरो देहं याति सालोक्यतां हरिः ॥ २ ॥

Puruṣottama, the rarest of holy centres in the world has perfectly been glorified by you. By casting off his body there, a man will directly go to the abode of Śrī Viṣṇu.

सम्यक् क्षेत्रस्य माहात्म्यं त्वया सम्यक् प्रकीर्तितम् ।
यत्र स्वदेहसंत्यागात् विष्णुलोकं व्रजेन्नरः ॥ ३ ॥

Wonderful, indeed, is this path of liberation that you have mentioned for helping men, namely the abandonment of body in the holy centre named '**Puruṣottama**'.

अहो मोक्षस्य मार्गोऽयं देहत्यागस्त्वयोदितः ।
नराणामुपकाराय पुरुषाख्येन संशयः ॥ ४ ॥

अनायासेन देवेश देहं त्यक्त्वा नरोत्तमाः ।
तस्मिन् क्षेत्रे परं विष्णोः पदं यान्ति निरामयम् ॥ ५ ॥

Without any strain, oh Lord of Devas, excellent men abandon their bodies in that holy centre and go to the reigon of Śrī Viṣṇu, devoid of ailment.

श्रुत्वा क्षेत्रस्य माहात्म्यं विस्मयो नो महानुभूत् ।
रोमहर्षश्च देवेश सन्तोषश्च पुनः पुनः ॥ ६ ॥

प्रयागपुष्करादीनि क्षेत्राण्यायतनानि च ।

Oh Lord of Devas, by hearing the greatness of holy centres, we are extremely amazed. Hairs stand on end and we feel extremely satisifed.

There are other holy centres and shrines namely Prayāga, Puṣkara etc.,

पृथिव्यां सर्वतीर्थानि सरितश्च सरांसि च ।
न तथा तानि सर्वाणि प्रशंससि सुरोत्तम ॥ ७ ॥

There are many holy centres on the Earth, rivers and lakes. Oh excellent Deva, you do not praise them in the same manner as you praise the holy centre '**Puruṣottama**' ?

यथा प्रशंससि क्षेत्रं पुरुषाख्यं पुनः पुनः ।
ज्ञातोऽस्माभिरभिप्रायस्तवेदानीं पितामह ॥ ८ ॥

Oh grandsire, your intent has been understood by us whereby you praise the holy centre **Puruṣottama** that bestows liberation.

येन प्रशंससि क्षेत्रं मुक्तिदं पुरुषोत्तमम् ।
पुरुषाख्यसमं नूनं क्षेत्रं नास्ति महीतले ।
तेन त्वं विबुधश्रेष्ठ प्रशंससि पुनः पुनः ॥ ९ ॥

Certainly, there is no other holy centre on par with **Puruṣottama.** Hence, oh excellent Devas, you praise it over and again.

ब्रह्मोवाच— Caturmukha Brahmā said :

सत्यं सत्यं मुनिश्रेष्ठा भवद्भिः समुदाहृतम् ।
पुरुषाख्यसमं नूनं क्षेत्रं नास्ति महीतले ॥ १० ॥

Oh excellent sages, the truth, the very truth has been cited by us on all. There is no other holy centre on Earth that is equal to '**Puruṣottama**'.

सन्ति यानि तु तीर्थानि पुण्यान्यायतनानि च ।
तानि श्रीपुरुषाख्यस्य कलां नार्हन्ति षोडशीम् ॥ ११ ॥

All those holy centres and shrines do not deserve even a sixteenth part of '**Puruṣottama**'.

यथा सर्वेश्वरो विष्णुः सर्वलोकोत्तमोत्तमः ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ १२ ॥

Just as Śrī Viṣṇu, the lord of all, is the most excellent of all excellent ones, so also the holy centre of '**Puruṣottama**' is the most excellent of all holy centres.

आदित्यानां यथा विष्णुः श्रेष्ठत्वे समुदाहृतः ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ १३ ॥

Just as Śrī Viṣṇu has been stated as the most excellent one among the sons of Aditi so also **Puruṣottama** is the most excellent one among the holy centres.

नक्षत्राणां यथा सोमः सरसां सागरो यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ १४ ॥

Just as the Moon among the stars and ocean among lakes, so also the holy centre of **Puruṣottama** is the most excellent among the holy centres.

वसूनां पावको यद्वद्रुद्राणां शंकरो यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ १५ ॥

Like fire among the Vasus and Śaṅkara among the Rudras, so also **Puruṣottama** is the most excellent of all holy centres.

वर्णानां ब्राह्मणो यद्वद्वैनतेयश्च पक्षिणाम् ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ १६ ॥

Like brāhmaṇa among the four castes and Garuḍa among the birds, **Puruṣottama** is the most excellent of all holy centres.

शिखरिणां यथा मेरुः पर्वतानां हिमालयः ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ १७ ॥

Just as the Meru is the most excellent among mountains with lofty peaks, just as the Himālaya is the most excellent among the mountains so also **Puruṣottama** is the most excellent holy centre.

प्रमदानां यथा लक्ष्मीः सरितां जाह्नवी यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ १८ ॥

Like Lakṣmī among young women and Gaṅgā among the rivers, **Puruṣottama** is the most of all holy places.

ऐरावतो गजेन्द्राणां महर्षीणां भृगुर्यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ १९ ॥

Like Airāvata among the leading elephants, like Bhṛgu among the great sages, **Puruṣottama** is the excellent of all holy places.

सेनानीनां यथा स्कन्दः सिद्धानां कपिलो यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ २० ॥

Like Skanda among the commanders of armies like Kapila among the saintly men of great achievements **Puruṣottama** is the most excellent of all holy centres.

उच्चैःश्रवा यथाऽश्वानां कवीनामुशना कविः ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ २१ ॥

Like Uccaiśśravas among the horses, like Uśanas among the poets, **Puruṣottama** is the most excellent of all holy centres.

मुनीनां च यथा व्यासः कुबेरो यज्ञरक्षसाम् ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ २२ ॥

Like Vyāsa among the sages, like Kubera among the Yakṣas, and like Vibhīṣaṇa among the rākṣasas, **Puruṣottama** is the excellent of all holy centres.

इन्द्रियाणां मनो यद्वद्भूतानामवनी यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ २३ ॥

Like mind among the organs of sense, like Earth among the elements, **Puruṣottama** is the most excellent of all holy centres.

अश्वत्थः सर्ववृक्षाणां पवनः प्लवतां यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ २४ ॥

Like the holy pig tree among all trees, like the wind among those who float and spread, **Puruṣottama** is the most excellent of all holy centres.

भूषणानां तु सर्वेषां यथा चूडामणिर्द्विजाः ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ २५ ॥

Oh brāhmaṇas, just as the crest-jewel is the most excellent of all ornaments, so also **Puruṣottama** is the most excellent of all holy centres.

गन्धर्वाणां चित्ररथः शस्त्राणां कुलिशो यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ २६ ॥

Like Citraratha among the gandharvas, like Kuliśa among the weapons, **Puruṣottama** is the most excellent among all holy centres.

अकारः सर्ववर्णानां गायत्रीछन्दसां यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ २७ ॥

Like the letter 'A' among all syallables, like Gāyatri among all Vedic mantras, **Puruṣottama** is the most excellent of all holy centres.

सर्वाङ्गेभ्यो यथा श्रेष्ठमुत्तमाङ्गं द्विजोत्तमाः ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ २८ ॥

Oh excellent Brahmā, just as the head is excellent of all limbs, so also **Puruṣottama** is the most excellent of all holy centres.

अरुन्धती यथा स्त्रीणां सतीनां श्रेष्ठतां गता ।
तथा समस्ततीर्थानां श्रेष्ठं तत्पुरुषोत्तमम् ॥ २९ ॥

Just as Arundhati is excellent among chaste ladies, so also **Puruṣottama** is the most excellent of all holy centres.

यथा समस्तविद्यानां मोक्षविद्या परा स्मृता ।
तथा समस्ततीर्थानां श्रेष्ठं तत्पुरुषोत्तमम् ॥ ३० ॥

Just as the doctrine of salvation is the greatest of all doctrines and lores; so also **Puruṣottama** is excellent of all holy centres.

मनुष्याणां यथा राजा धेनूनामपि कामधुक् ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ ३१ ॥

Like the King among men, like the divine cow among cows, **Puruṣottama** is the most excellent of holy centres.

सुवर्णं सर्वरत्नानां सर्पाणां वासुकीर्यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ ३२ ॥

Like a piece of gold among jewels, like Vāsuki among serpents, **Puruṣottama** is the most excellent of all holy centres.

प्रह्लादः सर्वदैत्यानां रामः शास्त्रभृतां यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ ३३ ॥

Like Prahlāda among all daityas, like Rāma among the wielders of weapons, **Puruṣottama** is the most excellent of holy centres.

झषाणां मकरो यद्वन्मृगाणां मृगराड्यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ ३४ ॥

Like the shark among the fish, like lion among violent animals, **Puruṣottama** is the most excellent among all holy places.

समुद्राणां यथा श्रेष्ठः क्षीरादेः सरितां पतिः ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ ३५ ॥

Just as the milky ocean is excellent of all oceans so also **Puruṣottama** is the most excellent of all holy centres.

वरुणो यादसां यद्वद्यमः संयमिनां यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ ३६ ॥

Just as Varuṇa is excellent of all aquatic beings, just as Yama is excellent of all yogins, so also **Puruṣottama** is the most excellent of all holy centres.

देवर्षिणां यथा श्रेष्ठो नारदो मुनिसत्तमाः ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ ३७ ॥

Oh excellent sages, just as Nārada is excellent of all divine sages, so also **Puruṣottama** is the most excellent of all holy centres.

धातूनां काञ्चनं यद्वत् पवित्राणां च दक्षिणा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ ३८ ॥

Like gold among metals, like the gift of coins among all sacred gifts, **Puruṣottama** is the most excellent of holy centres.

प्रजापतिर्यथा दक्ष ऋषीणां कश्यपो यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ ३९ ॥

Like Dakṣa among Prajāpatis, like Kaśyapa among sages, **Puruṣottama** is the most excellent of all holy centres.

ग्रहाणां भास्करो यद्वन्मन्त्राणां प्रणवो यथा ।
तथा समस्ततीर्थानां वरिष्ठं पुरुषोत्तमम् ॥ ४० ॥

Like the SUN among planets, like Praṇava among Mantras, **Puruṣottama** is the most excellent of all holy centres.

अश्वमेधस्तु यज्ञानां यथा श्रेष्ठः प्रकीर्तितः ।
तथा समस्ततीर्थानां क्षेत्रं तच्च द्विजोत्तमाः ॥ ४१ ॥

Just as the horse sacrifice – Aśvamedha is glorified as excellent of all sacrifices, oh excellent brāhmaṇa, so also that holy centre is the most excellent of all holy centres.

औषधीनां यथा धान्यं तृणेषु तृणराड्यथा ।
तथा समस्ततीर्थानां उत्तमं पुरुषोत्तमम् ॥ ४२ ॥

Just as the food-grain plant is the most excellent of all plants; like the coconut or palmyra among the grassy species, **Puruṣottama** is the most excellent of all holy centres.

यथा समस्ततीर्थानां धर्मः संसारतारकः ।
तथा समस्ततीर्थानां श्रेष्ठं तत् पुरुषोत्तमम् ॥ ४३ ॥

Just as the holy rite of all sacred places is the means of redepmtion from worldly existence, so also **Puruṣottama** is excellent of all holy centres.

इति श्रीब्रह्मपुराणे स्वयंभु-ऋषिसंवादे पुरुषोत्तममाहात्म्यनिरूपणं नाम षट्षष्टितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the 66th Adhyāya of Brahma Purāṇam
bringing the mahimās of **Puruṣottama** *Kṣetra.*

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीवराहपुराणम्

Śrī Varāha Purāṇam

एकाशीत्यधिकशततमोऽध्यायः – Adhyāya - 181

Ślokas 1 to 23

Consecration of Wooden Images

सूत उवाच— Sūta said :

एवं श्रुत्वा परं स्थानं सा मही संशितव्रता ।
सर्वक्षेत्रविभागेषु यश्च वै परमो विधिः ।
संश्रुत्वा विस्मयाविष्टा प्रत्युवाच वसुन्धरा ॥ १ ॥

Having heard about this place of supreme importance (Namely Mathurā) Earth asked again out of curiosity.

धरण्युवाच— Dharaṇi - Earth said :

अहो क्षेत्रप्रभावो वै यस्त्वया समुदाहृतः ।
संश्रुत्वा देव तत्त्वेन जातास्मि विगतज्वरा ॥ २ ॥

How great is the prowess of this place about which you have so kindly narrated to me. Hearing this, I have really become free from all uneasiness.

एकं मे परमं गुह्यं यन्नित्यं हृदि वर्तते ।
मम प्रीत्यर्थमखिलं तद्विष्णो वक्तुमर्हसि ॥ ३ ॥

But I have long been wishing to know about one secret. Be pleased to tell me that for my enlightenment.

कथं तिष्ठसि काष्ठेषु शैलमृण्मयजेषु च ।
ताम्रे कांस्ये च रौप्ये च कथं तिष्ठसि स्थापितः ॥ ४ ॥

That is this. How do you remain in idols of wood, stone or clay. In idols of copper, bronze, silver and gold ?

सौवर्णेषु च सर्वेषु स्थापितास्तिष्ठसे कथम् ।
ब्रह्मचारी समासाद्य कथं तिष्ठसि माधव ।
दन्तरत्ने समासाद्य कथं सन्तिष्ठसे भवान् ॥ ५ ॥

How do you remain in idols of Ivory ?

कथं तिष्ठसि वा सेव्ये भित्तिसंस्थो जनार्दनः ।
भूमिसंस्थो महाभाग विधिदृष्टेन कर्मणा ॥ ६ ॥

Oh Janārdana, how do you remain in a wall in picture and how on Earth in pictures drawn with powers ?

एवं धरावचः श्रुत्वा प्रत्युवाचादिशूकरः ॥ ७ ॥

Hearing these words of Earth, the Primeval Boar replied.

वराह उवाच— Varaha said :

प्रतिमा यस्य कर्तव्या तदानीय वसुन्धरे ।
प्रतिमां कारयेच्चैव लक्षणोक्तां वसुन्धरे ॥ ८ ॥

First of all, the material in which the idol is to be made should be brought and the idol moulded or carved according to the rules.

अर्चाशुद्धिं ततः कृत्वा प्रतिष्ठाप्य विधानतः ।
ततः सम्पूजयेद्देवि संसारभवमुक्तये ॥ ९ ॥

The purification of the idol should then be made and then it should be consecrated. Worship for release from Samsāra may be started thereafter.

तत्र काष्ठेषु मधुकमानीय च वसुन्धरे ।
कृत्वा तत्प्रतिमां चैव प्रतिष्ठाविधिनार्चयेत् ॥ १० ॥

The Madhuka tree may be used for cutting wooden idols. After consecration, it may be worshipped with the kind of sandal paste mentioned before.

तान् तु दद्यात्तु गन्धाश्च ये मया समुदाहृताः ।
कर्पूरं कुंकुमं चैव त्वंचं चागरुमेव च ॥ ११ ॥

As also with campher, saffron, agaru benzoin and powder of fragrant roots.

रसं च चन्दनं चैव सिल्हकोशीरकं तथा ।
एतैर्विलेपनं दद्यादर्चितस्तु विचक्षणः ॥ १२ ॥

स्वस्तिकं वर्धमानं च श्रीवत्सं कौस्तुभं तथा ।
विधानपूर्वकं चैव मुद्गल्यं चैव पायसम् ।
वर्तिस्तिलफलं चैव कर्तव्यानि न संशयः ॥ १३ ॥

The idol may be smeared with these. Swastika and Vardhamāna hymns are to be recited and Śrīvatsa and Kaustubha are to be offered.

एवं सर्वं ततो दद्यात् पूजायां विहितं शुभम् ।
कर्मणा विधिदृष्टेन शुद्धो भागवतः शुचिः ।
प्राणायामं ततः कृत्वा इमं मन्त्रमुदीरयेत् ॥ १४ ॥

The auspicious pāyasa should be offered as Naivedya. Scented wicks are to be lighted and sesamum and fruits to be offered.

With cleanliness, purity and devotion the worship is to be made with all that is prescribed.

Control of Prāṇāyāma – control of breath should then be made and the following mantras uttered.

योऽसौ भवांस्तिष्ठते सर्वयोगप्रधानतः ।
ससम्भ्रमं लोके सुप्रतीतस्तिष्ठ काष्ठे स त्वं भुवि ॥ १५ ॥

Be pleased to remain in this idol made of wood, you with the power of yoga pervading the whole world.

एवं संस्थापनं कृत्वा काष्ठस्य प्रतिमासु च ।
पुनः प्रदक्षिणीकृत्य शुद्धैर्भागवतैः सह ॥ १६ ॥

Thus consecrating the Lord in the wooden idol, it should be circumambulated together with the devotees.

प्रज्वाल्य दीपं तत्रैव अर्चायां सम्मुखं स्थितः ।
नोर्ध्वं न तिर्यगीक्षेत कामक्रोधविवर्जितः ॥ १७ ॥

A lamp should be then lit facing the idol and without looking upwards or sidewards and free from desire and anger,

नमो नारायणायेति इमं मन्त्रमुदीरयेत् ।
कुर्यात् संस्करणं तेषां विधिदृष्टेन कर्मणा ॥ १८ ॥

Namo Nārāyaṇāya - Bow to Nārāyaṇa should be uttered, and then reciting the following Mantra, the ritual is to be performed.

योऽसौ भवान् सर्वजनप्रवीर
गतिः प्रभुस्त्वं वससि ह्यमोघ ।
अनेन मन्त्रेण च लोकनाथ
संस्थापितास्तिष्ठतु वासुदेव ॥ १९ ॥

"You, the most heroic of all, remain as the unfalling lord and refuge of all, Oh Lord of the worlds, Vāsudeva, may you by this Mantra remain consecrated in this".

सर्वमेवं ततः कृत्वा मम संस्थापनक्रियाम् ।
पूज्या भागवता सर्वे ये तत्र समुपागताः ॥ २० ॥

After completing the rite of My consecration, all the devotees assembled these should be honoured.

गन्धमाल्यैरर्चयित्वा उपलेपैश्च भोजनैः ।
कुर्यात् संस्करणं तेषां विधिदृष्टेन कर्मणा ॥ २१ ॥

They should be honoured according to the prescribed rules with sandal, garlands, unguents and food.

एतत्कर्मविधानेन मधुकाष्ठस्य सुन्दरि ।
धर्मसंस्थापनार्थाय एतत्ते कथितं मया ॥ २२ ॥

Oh fair one, this is the way to consecrate the Wooden idol. I have told this to you for the sake of Dharma.

ये त्वनेन विधानेन अर्चां काष्ठस्य स्थापयेत् ।
तेन गच्छन्ति संसारं मम लोके च गच्छति ॥ २३ ॥

He who consecrates the Wooden idol in this way never returns to Samsāra but goes to My world.

इति श्रीवराहपुराणे भगवच्छास्त्रे मधुकाष्ठार्चास्थानं नाम
एकाशीत्यधिकशततमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the 181th Adhyaya of Varāha Purāṇam – relating to "Consecration of Wooden Images".

Om Śrī Kṛṣṇārpaṇamastu.

* * *

This humble author submits about the most sacred Śabda* ‘Purușottama’ *applicable to Paramātmā, Śrī Vișņu, from few authorities and reciting this, with devotion will bestow the Puņya of having visited

‘Purușottama *Kșetra’* – *Śrī Jagannātha Puri.*

ॐ अथातो ब्रह्मजिज्ञासा ॐ १-१-१ सूत्रभाष्ये स्कन्दपुराणवाक्यम्

नारायणाद्विनिष्पन्नं ज्ञानं कृतयुगे स्थितम् ।
किंचित्तदन्यथा जातं त्रेतायां द्वापरेऽखिलम् ॥
गौतमस्य ऋषेः शापाद् ज्ञाने त्वज्ञानतां गते ।
संकीर्णबुद्धयो देवा ब्रह्मरुद्रपुरस्सराः ॥
शरणं शरणं जग्मुः नारायणमनामयम् ।
तैः विज्ञापितकार्यस्तु भगवान् ‘**पुरुषोत्तमः**’ ॥

Under the first Sūtra, in Bhāșya this authority from Skanda Purāņa is found. Nārāyaņa is Sarvottama. Such jñānam is well prevelant in Krta Yuga. It started coming down in Tretā Yuga. In Dwāpara Yuga, it came further to a low level. In addition to that, curse of Gautama ŗshi was also there for such decline. So the devatās with their minds mixed approached Śrīman Nārāyaņa who is without any iota of defect at any time, at any place, with any one.

They submitted to Bhagawān ‘**Purușottama**’ the state of affairs and took refuge in Him.

ॐ स्वाप्ययात् ॐ १-१-९ —

स देवो बहुधा भूत्वा निर्गुणः **पुरुषोत्तमः** ।
एकीभूयः पुनः शेते निर्दोषो हरिरादिकृत् ॥
इति स्वस्यैव स्वस्मिन्नप्ययवचनात् ।

This refers to one special characteristic of the Supreme - Ajauna - Ātma, who is revealed by the śāstras, namely, that He is the one who emerges from and merges in Himself. He is **Puruṣottama**. He takes many many forms. But He merges in Himself only and He has no drawbacks at all.

१-१-१५ – ॐ मान्त्रवर्णिकमेव च गीयते ॐ—

१. अङ्गाङ्गित्वेन भगवान् क्रीडते **पुरुषोत्तमः** ।
ऐश्वर्यान्न विरोधश्च चिन्त्यस्तस्मिञ्जनार्दने ॥

—इति बृहत्संहितायाम् ।

२. अनन्योऽप्यन्यशब्देन तथैको बहुरूपवान् ।
प्रोच्यते भगवान् विष्णुः ऐश्वर्यात् **पुरुषोत्तमः** ।

—इति ब्रह्माण्डपुराणे ।

Bṛhat Samhitā authority states that Bhagawān **Puruṣottama** as abundant Aiśwarya Śakti, by which He will do and will be able to do anything out of His Limbs. He can hear through Eyes and so on. There is no contradiction at all in His case, because each sense organ is full and complete in all respects.

Brahmāṇḍa Purāṇa, also states, that though Here is absolutely no difference at all between His various rūpas, Still He is spoken of so only. This is due to His Aiśwarya Śakti, of **Puruṣottama**, which none has.

१-१-३० – ॐ शास्त्रदृष्ट्या तूपदेशो वामदेववत् ॐ —

तत्तनाम्नोच्यते विष्णुः सर्वशास्तृत्वहेतुतः ।
न क्वापि किञ्चिन्नामास्ति तमृते **पुरुषोत्तमम्** ॥ इति पाद्मे ।

All names denote Śrī Viṣṇu only in the most important sense. Barring **Puruṣottama** there is no name, denoting others.

(If they denote, then, it is bestowed upon them, by **Puruṣottama**, that too in a very lower sense only).

१-१-३१ – ॐ जीवमुख्यप्राणलिङ्गान्नेति चेन्नोपासात्रैविध्यादाश्रितत्वादिह तद्योगात् ॐ —

'महिदासाभिधो जज्ञे इतरायास्तपोबलात् ।
साक्षात् स भगवान् विष्णुः यस्तन्त्रं वैष्णवं व्यधात् ॥
—इति ब्रह्माण्डे ॥

केषाञ्चित्सर्वगत्वेन केषाञ्चिद्धृदये हरिः ।
केषाञ्चिद्बहिरेवासावुपास्यः **पुरुषोत्तमः** ॥ —इति ब्राह्मे ।

Some do Upāsanā of **Puruṣottama** as present everywhere; Some do Upāsanā in their hearts. Some do Upāsanā outside as present. – Brahma Purāṇa.

ॐ अन्यभावव्यावृत्तेश्च ॐ – १-३-१२ —

अस्थूलोऽनणुरूपाऽसावविश्वो विश्व एव च ।
विरुद्धधर्मरूपोऽसावैश्वर्यात् **पुरुषोत्तम** ॥ —इति च ब्राह्मे ॥

ॐ एतेन सर्वे व्याख्यातः व्याख्यातः ॐ – १-४-२९ —

नैष भावयितुं योग्यः केनचित् **पुरुषोत्तमः** ।
अतोऽभावं वदन्त्येनं नाशयत्वान्नाश इत्यपि ॥

None can completely understand that **Puruṣottama**, hence He is called as 'Abhava'. Similarly He is called 'Nāśa' also, because He destroys all.

३-२-२१ – ॐ दर्शनाच्च ॐ —

यथा भक्तिविशेषोऽत्र दृश्यते **पुरुषोत्तमे** ।
तथा मुक्तिविशेषोऽपि ज्ञानिनां लिङ्गभेदने ॥ इति ।

Just like gradation is in the devotion towards **Puruṣottama,** so also as a natural consequence, there is gradation in Mukti.

३-४-९ – ॐ तुल्यं तु दर्शनम् ॐ —

The authority of Bhaviṣyat Parva states :

स्वयं तु भगवान् व्यासो व्यासज्ञानमहांशुमान् ।
अनन्ताकाशवत्पश्यन्निखिलं **पुरुषोत्तमः** ॥

१-१-३ – ॐ नानुमानमतच्छब्दात् ॐ —

एवं नानाविधैश्शब्दैरेक एव त्रिविक्रमः ।
वेदेषु सपुराणेषु गीयते **पुरुषोत्तमः** ॥ — इति ब्रह्माण्डे ।

Various śabdas like Rudra, Pinākі, Śiva, Kṛttivāsa, Brahma, etc. all denote only Trivikrama. Like **Puruṣottama** is referred and sung in all Vedas. Purāṇas.

४-३-५ – ॐ उभयव्यामोहात्तत्सिद्धेः ॐ —

ब्रह्मतर्के —

सोमं वैश्वानरं चेन्द्रं ध्रुवं देवीं दिवं तथा ।
ततो वायुं परं प्राप्य तेनैति **पुरुषोत्तमम्** । —इति

अणुभाष्यम् – २-८

सर्वदोषोज्झितस्तस्माद्भगवान् **पुरुषोत्तमः** ।
उक्ता गुणाश्चाविरुद्धास्तस्य वेदेन सर्वशः ।

तस्मात् कारणात् **पुरुषोत्तमः** = क्षराक्षरोत्तमः भगवान् नारायणः सर्वदोषैः रहितः ॥

Since Paramātmā is '**Puruṣottama**' which means far far infinite times superior to Mahālakṣmī, Caturmukha and other gods, there is no defect at all in Him.

तैत्तरीय-उपनिषत्-भाष्य – भृगुवल्ली—

Taittareya Upanishad Bhāṣya - Bhṛgu Valli . Mantra 13.

'गतिरिति पादयोः' (उपनिषत्)

Bhashya states :

गतिदत्वात् 'गति'नामा पादस्थः **पुरुषोत्तमः** ।

In the legs, Śrī Viṣṇu is to be meditated upon as 'Gati', because the legs take the destiny. That Viṣṇu rūpa is called as **'Puruṣottama'**.

Further,

'सर्वमिति आकाशे' (उपनिषत्) सर्वदत्वेन सर्वनामा सन् आकाशे प्रकृतौ अस्ति ।

Since it gives all, Viṣṇu resides as 'Sarva' in Mahālakṣmī who is the presiding deity for Avyākṛta Ākāśa (space).

Bhāṣya states :

सर्वं सर्वप्रदत्वात्तु प्रकृतौ **पुरुषोत्तमः** ।

न्यायविवरणम् – Nyāya Vivaraṇam

अन्तिम श्लोकः – Final Śloka

चेतनाचेतनस्यास्य समस्तस्य यदिच्छया ।
स मम स्वकृतेनैव प्रीयतां **पुरुषोत्तमः** ॥

द्वादशस्तोत्रम् – नवमोऽध्यायः श्लोकः १५
Dwādaśa Stotram - Nineth Adhyāya Sloka 15

अखिलजनिविलय परसुखकारण
परपुरुषोत्तम भव मम शरणम् ।

शुभतमकथाशय परमसदोदित
जगदेककारण रामरमरमण ।।

श्रीपञ्चरात्रागमे जितंतेस्तोत्रे द्वितीयोऽध्यायः श्लोकः १ —

In Pañcarātrāgama Jitante Stotra - Second Adhyāya - śloka 1

जितं ते पुंडरीकाक्ष नमस्ते विश्वभावन ।
नमस्तेऽस्तु हृषीकेश महा पुरुषोत्तम ।।

श्रीपंचरात्रागमे जितंतेस्तोत्रे प्रथमोऽध्यायः श्लोकः ३६ —

In Pañcarātrāgama Jitante Stotra - Second Adhyāya - śloka 35

सकलाचरणातीतः किंकरोस्मि तवानघ ।
पुनः पुनः किंकरोस्मि तवाहं पुरुषोत्तम ।

द्वादशस्तोत्रम् - तृतीयाऽध्यायः श्लोकः २ —

Dwādaśa Stotram - Third Adhyāya Sloka 2

न ततोऽस्त्यपरं जगतीड्यतमं
परमात्परतः पुरुषोत्तमतः ।
तदलं बहुलोकविचिन्तनया
प्रवणं कुरु मानसमीशपदे ।।

सर्वस्मात् चेतनवर्गात् अपि उत्तमः पुरुषोत्तमः तस्मादिति ।।

गीतातात्पर्यनिर्णयः ५-१८ — नारायणश्रुतिः उदाहृता ।

Gītā Tātparya Nirṇaya 5-18. Nārāyaṇa Śruti is cited.

क्षराक्षरात्मनोर्यस्मादुत्तमः स सदाऽनयोः ।
पुरुषोत्तमनाम्नाऽतः प्रसिद्धो लोकवेदयोः ।।

कथालक्षणम् अन्त्यश्लोकः

Kathā Lakṣaṇam Final śloka :

सदोदितामितज्ञानपूर्वारितहृत्तमाः ।
नरसिंहः प्रियतमः प्रीयतां **पुरुषोत्तमः** ॥

महाभारततात्पर्यनिर्णयः ४ अध्यायः प्रथमश्लोकः —

Mahābhārata Tātparya Nirṇaya
Fourth Adhyāya First sloka :

अथाभ्यवर्धश्चतुराः कुमाराः
नृपस्य गेहे **पुरुषोत्तमाद्याः** ।
नित्यप्रवृद्धस्य च तस्य वृद्धि-
रपेक्ष्य लोकस्य हि मन्ददृष्टिम् ॥

All the four sons of Daśaratha Mahārāj in the palace grew. But in respect of **Puruṣottama** - Śrī Rāmacandra, the same is spoken only from woldly point of view; **because He is always constant and full in all respects.**

This humble author has just given for example about 22 places where '**Puruṣottama**' is found as an example. Devotees, if they remember at least one, when they visit this glorious **Puruṣottama** Kṣetra, the Yātrā will be complete in all respects.

अतोऽस्मि लोके वेदे च प्रथितः **पुरुषोत्तमः** ।

—(गीता १५-१८)

Om Śrī Kṛṣṇārpaṇamastu.

* * *

वामनपुराणम्

Vāmana Purāṇa

87-44

द्वादशोऽथ षण्णाभिस्त्रिव्यूही द्वियुगस्तथा ।
कालचक्रो भवानीशो नमस्ते पुरुषोत्तमः ॥

You are Kālacakra. Īśa and **Puruṣottama** having twelve-spikes, six nucleus (Nābhis) three Vyūhas and two yokes. I salute you.

88-17

नमस्ते रुक्मकवचं महायोगिनमीश्वरम् ।
नमस्ये श्रीनिवासं च नमस्ये पुरुषोत्तमम् ॥

I salute Rukma Kavaca, great Yogi and Īśwara. I salute Śrīnivāsa and **Puruṣottama**.

89-37

नमोऽस्तु पुण्डरीकाक्ष नमस्ते विश्वभावन ।
नमस्ते जगदधार नमस्ते पुरुषोत्तम ॥

We salute Puṇḍarīkākṣa. Viśvabhāvana, Jagadādhāra and **Puruṣottama**.

भारद्वाज उवाच— Bhāradwāja said :

केषु केषु विभो नित्यं स्थानेषु पुरुषोत्तम ।
सान्निध्यं भवतो ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ॥ ५५ ॥

Oh Sovereign, Oh **Puruṣottama**. I wish to know clearly the places where you (Śrī Vāmana) really reside.

Most important śloka connected to 'Puruṣottama' - Dwādasha Stotra 3-2 :

न ततोऽस्त्यपरं जगतीड्यतमं
परमात्परतः पुरुषोत्तमतः ॥

परमात् परतः पुरुषोत्तमतः ईड्यतमं जगति न अस्ति ।

Śrī Hari **Puruṣottama** is the supreme in the Universe. There is none other than Him praiseworthy in the Universe. Therefore

ततः बहुलोकविचिन्तनया अलं = the worldly activities let not there be much attention. Let it be enough.

ईशपदे मानसं प्रवणं कुरु = Oh devotee ! let your mind be in the Lotus Pādas of that **Puruṣottama** always and be interested.

88-17

नमस्ये रुक्मकवचं महायोगिनमीश्वरम् ।
नमस्ये श्रीनिवासं च नमस्ये पुरुषोत्तमम् ॥

Namaskārams are submitted to Rukmakavaca. Great Yogi and Īśwara. Namaskārams are submitted to Śrīnivasa and **Puruṣottama.**

85-38

नमो नमः कारणवामनाय
नारायणायामितविक्रमाय ।
श्रीशार्ङ्गचक्रासिगदाधराय
नमोऽस्तु तस्मै पुरुषोत्तमाय ॥

The God in the form of a small Boy, and unique and valorous. Namaskārams to **Puruṣottama** holding Śrī Śārṅga, discus, sword and mace.

90-55

भरद्वाज उवाच—

केषु केषु विभौ नित्यं स्थानेषु पुरुषोत्तम ।
सान्निध्यं भवतो ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ॥

Oh God, please, explain to what is being enquired by me. Oh sovereign, oh **Puruṣottama**. I wish to know clearly the places where you really reside.

पुलस्त्यः—

भक्त्या दुर्वांकुरैः पुंभिः पूजितः पुरुषोत्तमः ।
हरिर्ददाति हि फलं सर्वयज्ञैश्च दुर्लभम् ॥

Those who with devotion worship Śrī Viṣṇu who is **Puruṣottama** with durvā grass will be surely blessed by Him with fruits that cannot be attained even by performing all Yajñas.

संसारार्णवमग्नानां नराणां पापकर्मणाम् ।
नान्योद्धर्ता जगन्नाथं मुक्त्वा नारायणं परम् ॥

There is none other than Nārāyaṇa, the Master of this Universe - Jagannātha who can save sinful men who have drowned in the sea of Samsāra.

Pulatsya said :

नमस्तेऽस्तु जगन्नाथ देवदेव नमोऽस्तु ते ।
वासुदेव नमस्तेऽस्तु बहुरूप नमोऽस्तु ते ॥ १ ॥

Oh lord of Universe (Jagannātha) salute is conveyed to you. Oh god of gods ! I salute you. Oh Vāsudeva, Salute to you. Oh multi farious God, salute to you.

Viṣṇu Purāṇam – Viṣṇu Śatanāma Stotram

हिरण्यरेतसं दीप्तं पुराणं पुरुषोत्तमम् ।

Mahābhārata Tātparya Nirṇaya 4-1

अथाभ्यवर्धंश्चतुराः कुमाराः
    नृपस्य गेहे पुरुषोत्तमाद्याः ।
नित्यप्रवृत्तस्य च तस्य वृद्धिः
    अपेक्ष्य लोकस्य हि मन्ददृष्टिम् ॥

Śrī Rāma took Avatāra as the son of Daśaratha is actually Paramātmā '**Puruṣottama**'.

Nārāyaṇa Śruti cited in Gītā Tātparya :

क्षराक्षरात्मनोर्यस्मादुत्तमः स सदाऽनयोः ।
पुरुषोत्तमनाम्नाऽतः प्रसिद्धो लोकवेदयोः ॥

Paramātmā by name '**Puruṣottama**' which is so popular in the world as well as in the Vedas and who is far above, Kṣaras and Akṣaras, is Śrī Haṛi. Caturmukha did upadeśa of these four - namely भूः भुवः सुवः and महः to Varuṇa.

It is said in the end :

संकर्षणः सुवर्नामा पादौ तस्य महात्मनः ।
लोकज्योतिः प्राणवेदेष्वेकः सः पुरुषोत्तमः ॥

Bhāgavatam 8-4-2

नेदुर्दुन्दुभयो दिव्या गन्धर्वा ननृतुर्जगुः ।
ऋषयश्चारणाः सिद्धास्तुष्टुवुः पुरुषोत्तमम् ॥

Ṛshis, Cāraṇa, Siddhas, all offered prayers to Śrī **Puruṣottama** – Viṣṇu Paramātmā.

सदाचारस्मृतिः – Sadācāra Smṛti of Śrīmad Acharya :

वेदशास्त्रविनोदेन प्रीणयन् पुरुषोत्तमम् ।
अहःशेषं नयेत् सन्ध्यतां उपासीत अथ पूर्ववत् ॥

By practising Vedas and Śāstras means Brahmasūtras in prominence, the devotee should please '**Puruṣottama**'.

Gītā : 10-15

स्वयमेव आत्मना आत्मानं वेत्थ त्वं पुरुषोत्तम ।

Puruṣottama alone is fully aware of Himself; but not any one else other than Him. Mahālakṣmī is called as 'Samanā' because she always resides with Him and their no separation at all for Her. But still, she admits that She has not covered the glories, Mahimās and delights that are available at the tip of the Nail of the small Finger of the Pāda of Paramātmā.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

is applicable to all.

This humble author prays to the devotees that the mahimās of '**Puruṣottama**' as brought out in this śloka is understood and enjoyed, then the purpose of this humble writing of mahimās of **Puruṣottama** kṣetra is achieved.

कथं वैकुण्ठलोकं तु त्यक्तवान् पुरुषोत्तम ।
चरितं तस्य माहात्म्यं तीर्थानां पर्वतस्य च ॥ २-३ ॥

पुरुषेण समायुक्तं मन्मथाकारतेजसा ।
तं दृष्ट्वा गजराजोऽपि हयस्थं पुरुषोत्तमम् ॥ ७-६ ॥

समाप्य सर्वकार्याणि हरिः स्वस्थानमाश्रितः ।
पद्मावतीं पुरस्कृत्य पुराणपुरुषोत्तमः ॥ १३-४४ ॥

स्वामिन् अच्युत गोविन्द पुराणपुरुषोत्तमः ।
अप्राकृतशरीरोऽपि लीलामानुषविग्रहः ॥ १४-६ ॥

पूजां करोमि पुरुषोत्तम पुण्यमूर्ते
गोपालवेष करुणाकर देवदेव ॥ १४-४७ ॥

क्रीडामात्रमिदं मन्ये त्वत्कृतं पुरुषोत्तम ।
एवं विभवमापन्नस्त्वं नो मोहयसे तथा ॥ १२-२६ ॥

Oh **Puruṣottama**, the activities done you is only just for sport only. I have understood like this. Like this, you have all glories and servants and family, but yet you talk only to mislead or delude us.

Under Padma Purāṇa - Uttara Khaṇḍa Adhyāya 39 - Sloka 1

युधिष्ठिर उवाच—

वन्दे विष्णुं विभुं साक्षाल्लोकत्रयसुखावहम् ।
विश्वेशं विश्वकर्तारं पुराणं पुरुषोत्तमम् ॥

I submit namaskārams to Śrī Viṣṇu who is actually the Lord, who gives happiness to the three worlds, who is of the Universe, the author of everything the Ancient **Puruṣottama**.

Under Padma Purāṇa - Uttara Khaṇḍa Adhyāya 41 Sloka 2

युधिष्ठिर उवाच—

किं नाम को विधिः तस्याः को देवः तत्र पूज्यते ।
कस्मै तुष्टो हृषीकेशस्त्वमेव पुरुषोत्तमः ॥

What is its name ? What is the manner of it, that is, in which way is it. to be observed ? Which is the deity that is propitiated on that day ? With whom are you **Puruṣottama** Himself - pleased.

Padma Purāṇa - क्रियायोगसार खण्ड अध्यायः २१ श्लोकः २१

अनेन विधिना राजन् विहिता यैश्च कामदा ।
रात्रै जागरणं कृत्वा पूजितः **पुरुषोत्तमः** ।।

Oh King, those who have observed the Kāmadā Ekādaśi in this manner and having after keeping awake at night, worshipped Viṣṇu – **Puruṣottama.**

For the benefit of devotees, this humble author is submitting 12 ślokas from Bhaviṣyottara Purāṇa, where Lord Śrī Veṅkaṭe-śwara is referred to as 'Puruṣottama' and reading these ślokas will bring the benefit of having taken pilgrimage to Puruṣottama kṣetra itself.

मा कुरुष्वात्र संदेहं कन्यार्थं **पुरुषोत्तम** ।
वैशाखशुक्लदशामी भृगुवारे शुभे दिने ।। ९-१६२ ।।

अधिकं लेखनीयं ते किमस्ति **पुरुषोत्तम** ।
शुको वदति यत्सत्यं तत्सर्वं कुरु केशव ।। ९-१६४ ।।

मच्छरीराद्गरिष्ठं तु न विजानामि ते शुभम् ।
एवमुक्त्वांगसंगं च तस्यादात् **पुरुषोत्तमः** ।। ९-१८२ ।।

श्रीशुक उवाच—

राजराजेन लिखिता पत्रिका **पुरुषोत्तम** ।। ९-१८७ ।।

श्रीशुक उवाच—

सर्वं तु एवमुक्तः पपाठाथ पत्रिकां **पुरुषोत्तमः** ।
पठन् हृष्टमना भूत्वा वाचमूचे रमापतिः ।। ९-१९१ ।।

विडंबमात्रं गोविन्द कुरुषे **पुरुषोत्तम** ।
न तेऽपेक्ष्यं कुलं गोत्रं विदितस्य जगत्पतेः ।। ९-२०८ ।।

बकुलोवाच—

साधिता बहुयत्नेन कन्या ते **पुरुषोत्तम** ।
दैवमेव परं मन्ये पौरुषं नैव कारणम् ॥ ९-२१४ ॥

स्मर बन्धून् सुरान् सर्वान् ब्रह्मरुद्रपुरोगमान् ।
पुत्रान् पौत्रांस्तथा भातॄन् स्नुषाश्च **पुरुषोत्तम** ॥ १०-११ ॥

एवं वदति गोविन्दे चारो दृष्टिपथं गतः ।
चारं दृष्ट्वातिसंतोषं स लेभे **पुरुषोत्तमः** ॥ १०-६७ ॥

तत्र च श्रीनिवासस्तमुवाच **पुरुषोत्तमः** ।

श्रीभगवानुवाच—

कच्चित्ते कुशलं तात स्नुषाया मम संप्रति ॥ १०-९२ ॥

तात मे वेद ते क्षेमं पुराण**पुरुषोत्तम** ।

श्रीभगवानुवाच—

द्वापरान्ते कृतं कर्म शृणु पुत्र समाधिना ॥ १०-९४ ॥

ब्रह्मादिदेवा ऊचुः—

वयं तु दासभावेन तिष्ठामः **पुरुषोत्तम** ।
त्वत्प्रसादाद्वयं सर्वे पश्यामोऽत्र महोत्सवम् ॥ ११-३ ॥

कृष्णामृत महार्णवः— १४-५

भक्त्या दुर्वाङ्कुरैः पुम्भिः पूजितः **पुरुषोत्तमः** ।
हरिः ददाति हि फलं सर्वयज्ञैश्च दुर्लभम् ॥

Padma Purāṇa - Uttara Khanda -Adhyāya 120 -Sloka - 71

विदिक्षु दिक्षु सर्वासु यस्योर्ध्वं दृश्यते मुखम् ।
पुरुषोत्तमः स विज्ञेयो भुक्तिमुक्तिफलप्रदः ॥ ७१ ॥

He whose Face is seen in all quarters and intermediate quarters and above, should be known as '**Puruṣottama**' who grants all the desired objects.

Padma Purāṇa - Uttara Khanda -Adhyāya 120 -Sloka - 78

पंचमं वासुदेवं च षष्ठं प्रद्युम्नमेव च ।
संकर्षणं सप्तमं च अष्टमं पुरुषोत्तमम् ॥ ७८ ॥

The sixth one having six discs to be Pradyumna; having seven discs to be Saṅkarṣaṇa; the eighth one having eight discs to be **Puruṣottama**.

Ātharvaṇa Upanishad-Bhāṣya :

आनन्दं अजरं नित्यं अजमक्षयमच्युतम् ।
अनन्तशक्तिं सर्वज्ञं नमस्ये पुरुषोत्तमम् ॥

This śloka is a great beauty which covers almost the entire Vedāntic Truths about Paramātmā **Puruṣottama**.

He is Ānanda.
He is Ajara.
He is Nitya.
He is Aja.
He is Akṣaya
He is Acyuta.
He has Anantaśakti.
He is Sarvajña.
He is **Puruṣottama**.

* * *

तीर्थप्रबन्धः

पूर्वप्रबन्धः

जगन्नाथः (पुरी) Jagannātha Puri

जगन्नाथो विजयते जगतामर्चितः सदा ।
ज्ञानाख्यरम्यपरशोर्यं दारु जगुरागमाः ॥ २ ॥

पुरुषोत्तमं वर्णयति ॥

Puruṣottama is described.

सदा = Always.

जगतां = for all the worlds.

अर्चितः = fit to be worshipped (अत एव therefore only).

जगन्नाथः = and hence He is called as Jagannātha.

विजयते = and that Hari is Sarvottama and glitters meritoriously.

यं आगमाः ज्ञानाख्यरम्यपरशोः = That Jagannātha is described in the āgamās as the best handle for the axe of 'Tatwa-Jñāna'.

जगुः = Like this, they have sung.

आगमाः = The Āgamās are the Ṛgvedās.

They say ,

"अर्दो यद्दारु प्लवते सिन्धोः पारे अपूरुषम् ।
तदारभस्व दुर्हणो तेन गच्छ परस्तरम् ॥"

यंथा परशुराधारभूतदारुसंबद्ध एव वृक्षं छेत्तुं समर्थमिति भावः । अत्र संबन्धो विषयविषयिभावः । न त्वाश्रयाश्रयिभावः । परशौ तु आश्रयाश्रयिभावः । जगन्नाथमूर्तेर्दारुमयत्वादियमुक्तिः ॥

A tree can be cut by an axe which would be possible only when the axe has proper handle. Like that the astra of Tattwa-Jñāna, can cut of the world tree, only when the Jñānam of Śrī Hari-Sarvottama is reached.

Just like for the axe, the handle serves, so also for the Tattwa-Jñānam, Śrī Hari serves. Śrī Hari is the subject and object of Jñānam and He is also the bestower of knowledge.

Since the Vigraha at Puri Jagannātha Kṣetra is made out of wood only, by the Yātra to Śrī jagannāthapuri, the anugraha of Śrī Hari will be got, and Tattwa-Jñānam would be attained.

In Purāṇas, it is seen that there are four very important Mahā-Kshetrās in the four Yugās for these four directions. They are :

North	—	Kṛta Yuga	—	Badari
East	—	**Kali Yuga**	—	**Jagannātha Puri**
South	—	Tretā Yuga	—	Rāmeśwaram
West	—	Dwāpara Yuga	—	Dwārakā.

These are popular in the respective Yugās. In Kaliyuga, this Jagannātha puri is very famous and popular. This Jagannātha Puri is called as :

(i) **Puruṣottama** Kṣetra.

(ii) Janārdana Kṣetra

(iii) Śrī Kṣetra

(iv) Śaṅkha Kṣetra.

This Kṣetra is in the state of Orissa. The sea waves here raise up to 6 feet high. From the temple about 3 kms. there is a Tīrtha called 'Chandra Tīrtha'. The pattern followed here, is that first holy bath should be taken in Chandra Tīrtha, and then Snāna at the sea and then darśan of Lord Śrī Jagannātha.

History states that there was a mountain called 'Nīlāchala' and on that mountain 'Nīla-Mādhava' was present. Due to efflux of time, this mountain was sunk in the sea. The Vigraha was taken by the devatās to heavens.

King Indradyumna was there at that time. To bless him, the woodden plank came floating in the water with the presence of Śrī Hari. Deva Śilpi, Viśwakarmā took that, and he made three Mūrtīs out of that thick wood, Śrī Kṛṣṇa, Śrī Balarāma and Subhadra, three Vigrahas were made by him. These are the three Mūrtīs available in this Kṣetra in the past.

As per the prayers of the Divine sage Nārada, these three Devatās bestowed their presence in those Vigrahās of wood.

Om Śrī Kṛṣṇarpaṇamastu.

* * *

श्रीकृष्णपुरुषोत्तमसिद्धान्तोपनिषत्

निरञ्जनो निराख्यातो निर्विकल्पो नमो नमः ।
पूर्णानन्दो हरिर्मायारहितः **पुरुषोत्तमः** ।।

१. अष्टावष्टसहस्रे द्वे स्त्रियो जायन्ते **पुरुषोत्तमात्** ।

२. स्मृतिर्जायते **पुरुषोत्तमात्** ।

३. षट्च्छास्त्राणि जायन्ते **पुरुषोत्तमात्** ।

४. छन्दो जायते **पुरुषोत्तमात्** ।

५. निगमो जायते **पुरुषोत्तमात्** ।

६. प्रजापतिर्जायते **पुरुषोत्तमात्** ।

७. शशिरवी जायेते **पुरुषोत्तमात्** ।

८. सकलतीर्थानि जायन्ते **पुरुषोत्तमात्** ।

९. परशिवशक्तिर्जायते **पुरुषोत्तमात्** ।

१०. ऋषयोऽनृषयो जायन्ते **पुरुषोत्तमात्** ।

११. इन्द्रो जायते **पुरुषोत्तमात्** ।

१२. द्वादशादित्या रुद्राः सर्वा देवता जायन्ते **पुरुषोत्तमात्** ।

१३. देवा जायन्ते **पुरुषोत्तमात्** ।

१४. सप्त सागरा जायन्ते **पुरुषोत्तमात्** ।

१५. सर्व आत्मा जायते **पुरुषोत्तमात्** ।

१६. मनः सर्वेन्द्रियाणि जायन्ते **पुरुषोत्तमात्** ।

१७. अष्टादश ब्रह्माण्डानि जायन्ते पुरुषोत्तमात् ।।

१८. अष्टसिद्धि नवविधयो जायन्ते **पुरुषोत्तमात्** ।

१९. वनभारा अष्टादश जायन्ते **पुरुषोत्तमात्** ।

२०. अमृतो जायते **पुरुषोत्तमात्** ।

२१. अम्भो जायते **पुरुषोत्तमात्** ।

२२. ब्रह्मा शक्तिर्महादेवो जन्यते **पुरुषोत्तमात्** ।

२३. ॐ आपोऽमृतमर्त्यस्य मर्त्योऽपश्यत यस्तु जन्यते **पुरुषोत्तमात्** ।

२४. अमृतात् प्राणाश्चाहो मम जायन्ते **पुरुषोत्तमात्** ।

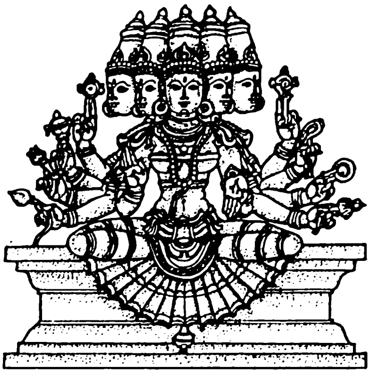
२५. मनसि निषण्णः श्रीप्राणाय प्रज्ञानस्य स्वराट् **पुरुषोत्तमः** ।

२६. श्रीकृष्ण भगवान् नारायणः परमात्मा **पुरुषोत्तमः** त्रिगुणरहितः
स्वयम् । कथम् । पुरुष एवेदं सर्वम् ॥

इति श्रीकृष्णपुरुषोत्तमसिद्धान्तोपनिषत् समाप्ता ।

ॐ श्रीकृष्णार्पणमस्तु ॥

* * *



SUMMARY
OF EIGHT ADHYAYAS
FROM
SRI JAGANNATHA MAHATMYAM

Once in the pure sacred Naimiṣāraṇya, Śaunaka and other 88000 ṛṣis questioned Sūta Purāṇika about the most pious and sacred kṣetras, with all humility. At that time, Sūta replied that in the entire Universe, among all the sacred kṣetras "Śrī **Puruṣottama** Kṣetra"is the best (Jagannātha Puri) and described its glories. Sūta said :

Oh Śaunakas, Parama Puruṣa Śrīman Nārāyaṇa, dwells with the name as 'Jagannātha' in this Śrī **Puruṣottama** Kṣetra. (This kṣetra is in the state of Orissa in the district of 'Ṛshi Kulya' and in the middle of Vaitarṇi River extending for 10 Yojanas). This bestows Dharma, Artha, Kāma and Mokṣa to the devotees. In that Kṣetra, sacred bath should be taken in Vaitaraṇi river, and Bandu Hitayam. Then darśan of Girijā Devi and Nīlakaṇṭha Mahādeva should be done. When the Pilgrims take bath in Sūrya and Candrabhāgā rivers, they will be treated as equivalent to Ṛshis. Further they become object of regard and respect, for other pilgrims.

Oh Śaunaka, in Śrī **Puruṣottama** Kṣetra, at Chekeltar Neela mountain, in the shape of Conch, there is a tank by name 'Rohiṇi'. There is a Kalpa Vṛksha there and devotees who touch it with bhakti and do charities, will be able to erace the sins committed by them in many prior births.

From here very near there is Pṛthvi Rūpādevi and also along with Mahālakṣmī in the Ratna throne 'Nīla Mādhava Paramātmā' is seated.

From here within 100 yards there is Bhagavān Narasimha always resides. Those who do darśan, and does Pūja and read His mahimās acquire phalas which are crore times more than others. Those who are afflicted by grave sins like Brahma-hatyā should take bath in the Tīrtha called 'Kapilamosan'. Then they should have darśan of Nārāyaṇa Śiva Liṅga there and by that they acquire puṇya which is crore times more of Liṅga Pūjā. By the darśan of Śrī Bhagavān Viṣṇu, the Avatāras called Yamash, Chachuṇḍadevi, Kośu Bhavan, all the sins are eraced and further the devotee obtain the positive benefit of performance of Vājapeya Yāga.

Due to passion and lust, whatever sins are committed by a pilgrim, the same is totally destroyed by taking holy bath in the above Tīrthas.

From here, near there is the temple of Maṅgalā devi Dakshinar Endan Ganeśar and by the darśan of them, the devotee is able to cross over all obstacles and hurdles.

On the Eastern side of Kāla Parvata, Marīkṣika Śakti Virukṣasha Ārvāsijā Devi, Supala Mokṣa Harin Śaṅkha Nīlakaṇṭha, Sarva Maṅgala, Kaṇḍeyaji and also Mārkaṇḍeya Tanks are available. By having darśan, worship of them and taking bath, the pilgrim can acquire the phala of performance of Vājapeya Yāga.

In the place where Mādhava Bhagawān is seated, all the Tīrthas available in the Jagat are present. In this place only devatās who dwell in Swarga, desire to reside. This place is the most sacred in all the 14 worlds.

This is an accepted fact.

Once a thirst crow drank water in Rohiṇi Kuṇḍa and died. Then it got very good figure and reached Vaikuṇṭa.

At that time, Yama Dharmarāja asked Śrī Viṣṇu about the mahimās of this kṣetra. Then as per the orders of Śrī Viṣṇu, His consort Mahālakṣmī narrates the mahimās of this kṣetra. Then Mahālakṣmī said to Yama, that he had no power in these Tīrthas and kṣetra.

Even when a devotee stays here in this kṣetra for a second, and then leaves for other places, even then Yama has no power of such devotees. Like this Lakṣmī narrated the great glory of the place.

Lakṣmī said : "You Dharmarāja, I am telling the truth. Oh son of Sūrya, in this Universe, there is no kṣetra which is equal to this **Jagannātha Kṣetra**".

Yama left for his place with joy after hearing the mahimās of those devotees who reside there always.

Sūtra Purāṇika states : Oh Śaunaka, there is no place which is equal to this place, where Brahma Rūpa Bhagawān Śrī Puruṣa resides. There is no Puṇyakṣetra equal to this, anywhere in all the three worlds. To describe its mahimās, in full, none has capacity or ability.

Oh Śaunaka, now also ṛshis who hear about the mahimas of this kṣetra, or reads them, or makes others to hear or read, all those, without any doubt, will reach Vaikuṇṭha, the final resort.

Thus ends the first Adhyāya.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

Second Adhyāya

Śaunaka and other ṛshis at Naimiṣāraṇya further requested Sūta Purāṇika to narrate about the mahimās of **Puruṣottama** Kṣetra, then Sūta said : Oh ! Śaunakas, Earlier in the Mālava region. There was a King by name Indradyumna with all virtuous qualities. One day when the King was performing Pūjā, 'Jatil' Muni came there. The King with all fear and humility welcomed the Muni. The Muni became very happy and told the King as under : Oh King, in the state of Orissa there is a place in Nīla Parvata where all tīrthas join and the kṣetra is known as '**Puruṣottama** Kṣetra'. There Lord Jagannātha is seated with all the groups of devatās. there you also reside with your family."

Following the orders of Jatil Muni, the King ordered his Purohits younger brother to go first and see that **Puruṣottama** kṣetra and report to him. That person in the forest met Viśwāvasu Śaunak and from him learnt about the greatness of that kṣetra. Then he took bath in Rohiṇikuṇḍa and touched the Vaṭa Vṛksha and worshipped the same. Then he had darśan of Śrī Jagannātha seated on the throne of ratnas and with devotion prostrated to Him. Then he came to the house of Viśwavasu and saw the prasāda of Bhagawān there. He enquired Viśwavasu as to how, he got such precious items in that dense forest. For this Viśwavasu said : "Oh Friend, for the darśan of Śrī Jagannātha, devatās get down from Swarga. They perform Pūjā here itself and then take such delicious Prasāda here. We also give such Prasāda to the pilgrims left by them and we also consume the same with family". That Vidyāpati (Younger brother of the Purohit) was hearing this conversation and in the night in dreams. Lord Jagannātha appeared and said to him, that you yourself go to Indradyumna Rājā and bring him with family to this kṣetra and also be present in our Sabhā.

Next day in the morning Vidyāpati met Viśwavasu and took his permission and proceeded to Mālavīya and reported in details to the King Indradyumna.

Immediately the King announced by trumphets, that all should follow him to proceed to Orissa deśa. Obeying the mandate, all the people started with the King. On the way, they explained the glories of Kosaki River where Gaṅgā and Cakra Tīrtha join.

Oh King, by taking bath in this Gaṅga Sāgar and by residing here, the pilgrims will not further births. The hearing these words, the noble King Indradyumna was very happy and attained great joy.

Thus ends the second Adhyāya.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

Ratna Pīṭha

On the western side of the Temple, there is a stone slab of 4' height and 16' length. On this Ratna Pīṭha, there is a Cakra Sudarśana of 6 feet. On the southern side of it, Lord Śrī Jagannātha, Balabhadra (i.e. Balarāma – Śesha Deva) and also Subhadrā idols are there. On the one side of Bhagawān Śrī Jagannātha, Mahālakṣmī is there and on the other side – Satyabhāmā (Mahālakṣmī's another Rūpa) is installed. In the front the noble King Indradyumna's idol of metal praying to **Śrī Jagannātha** is seen.

* * *

Third Adhyāya

The King who was staying in Ekāgra Nagara heard the sounds of a bell. At that time, the King with all humility asked the divine Sage Nārada. For this Nārada said :

Oh King, once Śrī Viśwanāth who is in Kāśi stayed in this forest and did Tapas. Then, 'Nīla Mādhava' felt very happy. Then Mahādeva requested the boon that the forest to become popular with his name. **Bhagawān Nīla Mādhava also granted the boon. From that day, it was known as 'Bhuvaneśwar' and became very famous.** From that time onwards Liṅgeśwara, Mahādeva started staying there.

On hearing the words of Nārada, the King took holy bath at 'Bindu Hṛdayam'. He did darśan of Liṅgeśwara Mahādeva. In the morning, the King together with Nārada entered Kapith Santi. Nārada narrated to him mahimās of Kapileśwar Viśweśwar.

Once to have darśan of Śrī Nīla Mādhava, Śrī Kṛṣṇa came there along with Arjuna. In the forest along with the tree Viśweśwar Śiva was installed and in the horrible and terrible forest killed many Rākṣasas. At that time, Śiva became popular by the name as 'Viśveśwar'.

Once Śiva residing at Kāśi came and had darśan of Nīla Mādhava and came back to the place called 'Kapīth'. At that time onwards, Śiva had the name as 'Kapittheśwara'.

At that time, the left eye of the King started vibrating. The King asked Nārada, the consequential indication of this, for which Nārada said to the King, that a son would be born to him. Due to this, you will not have darśan of Nīla Mādhava also.

When you send Vidyāpali, at that time of self Bhagavān had disappeared. The hair which are golden here, became

Yellow. On hearing this, King was worried and grief stricken. But Nārada did Jṇāna-Upadeśa and consoled the King. Like this, Conversing, the King arrived near to the Temple of Nīla Mādhava. At that time Nārada said :

Oh King, Now Bhagavān has gone to Śweta Dwīpa. In the mean time voice from the sky was heard.

"What ever told by Nārada, You believed as true and carried out his orders".

On hearing this, the King felt very happy.

Then he walked along with Nārada and reached near Neela Mādhava Temple installed by Brahmā and spent there five nights. Then he constructed a supreme temple through Viśwakarmā there. He installed Bhagawān Narasimha there. Then as per the orders of Nārada installed a big Yāgaśālā with the articles needed for one hundred such Yāgas. He has also performed one hundred yāgas. King without water and food, for seven day did Vrata. The King was standing at the threshold of Yāgaśāla.

Bhagavān was pleased and gave darśan to the King, along with His consort Mahālakṣmī and devotee Balarāma. When the King opened the eyes, there was nothing and he reported this, to divine sage Nārada. Nārada consoled the King.

In the morning, the King went to the sea for bath, along with Nārada. As soon as he came out of water, he had darśan of Bhagavān Nārāyaṇa and a tree. King felt very happy and Pūjā and worshipped.

He installed Bhagavān in the Yagaśālā and completed all dhārmic activities. He prayed that Bhagawān should be present there. For this, the reply came as "You for 15 days do perform festivals. Then one carpenter will arrive. Put in the Temple. From outside, see that all tremphets and musical instruments are played. He would prepare the vigraha of Bhagawān from inside itself.

Rāja felt very very happy. As per the voice from the sky, a carpenter came there with all instruments. Rāja put him inside the temple and locked and arranged for all types of divine instrumental music outside the Temple, as a festival.

Thus ends the third Adhyāya.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

Fourth Adhyāya

At that time the group of devatās appeared in the sky and danced and sang and made rains of flowers. At that time Balabhadra, with Subhadrā, **Śrī Jagannātha** gave appearence. Temple was opened. All had darśan of Śrīman Nārāyaṇa, they eulogised and worshipped Him. They all appreciated and praised King Indradyumna. Then they left to their respective places.

Then the King built the Temple to a greater height. Along with Nārada, he made Viśwavasu and Vidyāpati to stay there and started in Pushpaka Vimāna to invite Brahmā, left for Brahma Loka. There he saw Indra and other devatās. For the King darśan of Brahmā was made available.

Nārada told Brahmā regarding the King's arrival. Oh Brahmā, You come over to the Temple and instal the idol of **Lord Śrī Jagannātha.** At that time, Dūrvāsa arrived there. At that time Brahmā said : Oh All devatās, you also join in the festival of installation. I shall also come there. But all the Yāga articles of the King are lost there. This is because many months have lapsed. There is the temple and the idol but not anything available. Therefore Nārada, Śaṅku and also Padma Nidhi all to be taken with, all yāga articles be gathered there. Then I shall come and instal **Śrīman Jagannātha** there. After getting such orders, Rājā Indradyumna left that place.

Thus ends the fourth Adhyāya.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

Fifth Adhyāya

There the King came and saw **Śrī Jagannātha** was installed there already. Immediately he took the idol through Eastern gate and kept the idol in the outside. With anger, he shouted that as who installed the idol there.

Kālap Rājā had renewed and renovated the temple and the idol was installed was made known to him. Immediately on hearing this, he started to battle with him.

At that time Nārada came there and reported all the details about Indradyumna Rājā to Kālap Rājā. On hearing this, Kālap Rāja gave up his kingdom also and sat behind the King Indradyumna. Indradyumna made all arrangements to clean the temple. He made three rathas (cars). He did dhyāna of Brahma. Then Brahma gave darśan by sitting on the flemingo bird.

Brahma felt very happy on seeing the arrangements done. He installed Lord **Śrī Jagannatha** on the Ratna Pīṭha in the proper manner. He eulogised Bhagavān **Śrī Jagannātha.** 'Jai' like this he said in happiness and thanked the King Indradyumna.

Thus ends the fifth adhyāya.

* * *

Mārkaṇḍeya Tank

From the Temple of Śrī Jagannātha within 1 1/2 miles, this tank is found. Pilgrims take holy bath in this Tank and then have darśan of Mahāprabhu Lord Śrī Jagannātha.

* * *

Sixth Adhyāya

Sūta Purāṇika said : Oh Saunaka, Chaturmukha Brahma installed **Lord Śrī Jagannātha** on Vaiśākha Śukla Aṣṭami on a Puṇya Nakṣatra day. Then Bhagawān made the King Indradyumna to sit on the throne. **Lord Jagannātha** was extremely happy and said to the King as "I will be granting you, unlimited Bhakti". I will be staying here for two seconds of Caturmukha Brahma. My birthday is Jyeshṭha Śukla for 15 days, the Temple shall be closed. Then during Ashāḍa Śukla Dwitīyā, let there be car festival. Then He narrated about further details and in the month Mārgaśīrsha Śukla Ṣaṣṭi, the Singāra Rūpa will be shown. During the next month Śukla Pūrṇimā, Puṣpa Abhiṣeka, and in Chaitra Śukla Tṛtīyā "Chandana Yātra" has to be performed. Like for all the 12 months 12 festivals shall be celebrated. On hearing the words of **Lord Śrī Jagannātha** all felt very happy and praised **Lord Śrī Jagannātha** to their utmost capacity and left to their respective places.

Thus ends the sixth Adhyāya.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

Candana Tank

From Mārkaṇḍeya Tank towards East, towards Cuttak Road, there is a tank measuring 225 yards in breadth and length much more than this, and this called Candana Tank'' On Akṣaya Tṛtīyā day, the deities made of Candana are kept in boat and Jalakrīḍā takes place here.

* * *

Seventh Adhyāya

Sūta Purāṇika tells Śaunaka and other ṛṣis as under : Oh Śaunaka, the Pilgrims at the outset take bath in Rohiṇi Kuṇḍa, then worship Akṣaya Vṛkṣa, Nīla Cakra, Vighneśa Gaṇeśa, Narasimha, Vimalā Devi. Then they submit namaskārams to Pātāla Jai and Vijay. Then with clean mind have darśan of Balabhadra, Subhadrā and **Śrī Jagannātha** and submit humble namaskārams.

Oh Śaunaka, who ever does as per this scheduled order and has darśan of Śrī Bhagawān Viṣṇu, for him, each step taken by him, would be blessed with the benefit of performance of Aśwamedha Yāga.

There is no equal kṣetra to this Puṇya Kṣetra called ''**Puruṣottama** Kṣetra''.

Thus ends the 7th Adhyāya.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

Śrī Jagannātha Puri

(Śrī Puruṣottama Kṣetram)

This sacred Puṇya Kṣetra is situated on the sea shores of Orissa state. On the South Eastern Railway, the famous station 'Kurda Road' junction is there. From there, there is a line proceeding to '**Śrī Jagannātha Puri**'. From the station, this sacred place is about 1 1/2 miles. There are many choultries for the pilgrim to stay and worship **Lord Śrī Jagannātha** and His sevaka deities.

* * *

Eighth Adhyāya

Sūta Purāṇika further continued :

Oh Śaunaka, the pilgrims should have holy bath at Śweta Ganga and stay at **Śrī Jagannātha** Puri atleast for 3 days. At Śweta Gaṅgā, śrāddha ceremonies to be done and then darśan of Śweta Mādhava and other devatās have to be done. Then Śatākṣa Gopālan's darśan, has to be done, before retiring to their places.

On returning home, the pilgrims should offer charities to brāhmaṇas, as per their capacity. By this, they attain the puṇya of having performed Aśwamedha yāga.

By taking the Prasāda of **Śrī Jagannātha,** the phala of having donated one crore Kapilā cows is attained. Even in case the garland or the prasāda of **Śrī Jagannātha** is touched upon, then also brāhmaṇas will be fed, as a great Yātrā. By taking the Prasāda of **Śrī Jagannātha,** the virtue of having visited all the holy places in **Śrī Jagannātha Puri** is achieved. Hence without any thinking, take the Prasāda of Śrī Jagadīśwara. Don't disrespect the same. Whoever reads the virtuous mahimās of **Śrī Jagannātha,** makes others to read, or hears, or explains or donates one book on the mahimās to a brāhmaṇa, for him, whereever he is, darśan of **Lord Śrī Jagannātha** is assured.

Oh Śaunaka, King Indradyumna along with divine sage Nārada with his body has left for the other world. I am also completing this virtuous story here. Śaunaka and other ṛshis worshipped Sūta Purāṇika and with all happiness completed their hearing of this virtuous stories.

Thus ends the 8th Adhyāya.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

Mahāprabhu Śrī Jagannātha's Temple at Jagannātha Puri

This temple is situated on the place about 20' feet in height from the sea level called Nīlagiri and is about one mile towards North from the sea. It is on the prominent Road in the end on the West. Inside the temple, non-hindus and also any article made of leather is not allowed.

This temple's circumference on one side is 665 feet, on the other side is 615 feet. It has entrance on all the four sides. In them, North East entrance is very big. At the entrance on both sides there are two big lion idols. Hence it is called as "Lion threshold or Main threshold". On the front of this entrance, there is a Garuḍa Pillar of black stone (Single stone) of 25' height and 16' breadth beautiful pillar. On the top of this Pillar, the figure of Aruṇa the charioteer of Sūrya is installed.

* * *

Lokanātha Mahādeva

Just about one mile from Bhagavān Śrī Jagannātha, there is a temple for Mahādeva. Here there is a water spring. This temple will be immersed in water always. Inside the water, there is Śiva Liṅga. This water through channel flows into Pārvati Kuṇḍa.

During Śivarātri when all the water goes out, darśan of Śiva Liṅga is attained. Then for about 10 yards in height water fills up. During Śivarātri many thousands of devotees have darśan of Śiva Liṅga.

Indradyumna Tank

From Janakpuri, at a little away this tank is found. In the temple Nīlakaṇṭha and also Indradyumna are there. In another temple, Padma Rāma Bhagawān is there.

White Gaṅgā

Near Swarga gate, there is a strong Tank called 'White Gaṅgā'. On the bank the temple for Śweta Kelvar is there. The idols are also made of wood.

Swarga Vāsal

From the Temple of Śrī Jagannatha, at a turning at the sea shore for 1/4 mile in length, there is Swarga vāsal. There pilgrim take bath.

* * *

Janakpur

Śrī Mahāprabhu Jagannātha, for His temple about one mile away, the place 'Janakpur' is found. As per Purāṇas, its name is 'Kutisa'. Here only for the first time, idols of wood were made. Hence called as Janakpur – that is 'place of birth'. Here in the prominent temple there is Ratnapīṭha of 4' height and 16' length. During Ratha Yātrā, on this only the three idols are made to rest.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

The Grand
AIRCEL
AIRCEL

॥ श्रीः ॥

Revered parents of the humble Author
Śrī T. S. Rāghavendran, M.A.B.L., Advocate

Tāmraparṇī Śrī D. V. SUBBĀCHĀR, B.A., F.C.A.
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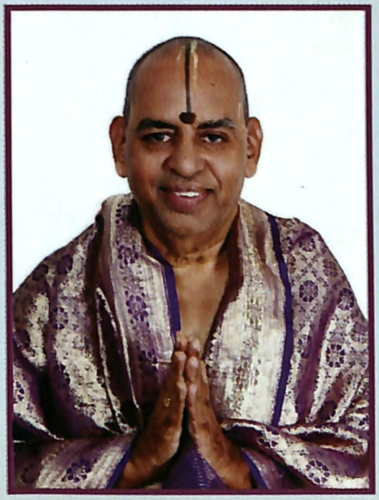
He had a glorious life of 85 years. He set an example as to how an householder should live. He was the most successful Chartered Accountant in his profession and is well known for his hard work, honesty, integrity and respected by one and all. He was the Auditor for the first Finance Minister of India. He was an accredited scholar of Vedānta.

Śmty. Kāveri W/o D. V. SUBBĀCHĀR

She set an example for tolerance and Pati-sevā. She performed several vratas in spite of her physical handicaps. She was a magnetic personality of love and affection to children, grand children, And relatives.

Tāmraparṇī Subbāchār Rāghavendran



Popularly known as T.S.R.

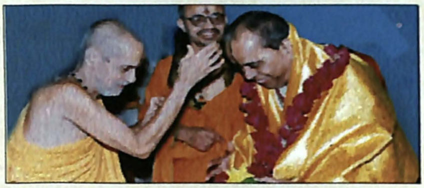
The humble author is the 3rd son of Śrī D. V. Subbāchār, an accredited traditional scholar of Vedānta. This humble author studied under him for many many years on Vedānta.

This humble author secured first rank with only first class in F.L.,B.L. and Bar council exams in Law of Madras University and holds unbroken record of highest marks till today

Participated in several sabhās, sadas, debates, discourses, conferences and proved to be an extra ordinary wonderfull and most wellcomming thrill to all participants. He is the joint secretary of SMSO Sabhā for the last many years rendering yeomen sevā.

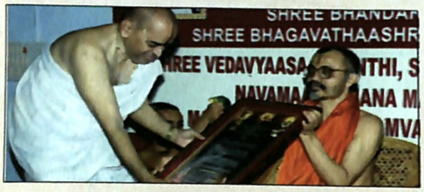
Titles conferred on
Śrī T. S. Rāghavendran

Śrī Śrī 1008 Śrī Satyātma Tīrtha Swāmījī of Śrī Uttarādī Mutt on 21-2-2007, profusely blessed Śrī TSR and conferred the Title of **'Madhva Mata Ratna'** at Hyderabad and blessed for continued sevā to vedāntic philosophy by the Anugraha of Śrī Rāma. On 1-3-2010 His Holiness blessed with the title **"Sat-śāstra-Anuvāda-Śūra"** also.



Śrī Śrī 1008 Śrī Viśveśa Tīrtha Swāmījī of Śrī Pejavar Mutt (Udupi) has conferred and blessed the humble author with the title **'Mādhva Bhūshaṇam'** at Chennai on 4-2-2006 during the Amṛta Mahotsava of Śrī Swāmījī and observed, that it is an achievement to be noted in the Gunnies book of world records of his writting 122 books thus far.

ŚRĪ Śrī 1008 Śrī Vidyāsāgara Mādhava Tīrtharu of Sri Madhava tirtha mutt during his 7th Chaturmāsya at Śrīrangam on 9-8-08 Saturday conferred the title on Śrī TSR as **'Madhva Siddhānta Kṣīrārṇava Rājahamsa'** and released his 164th book and did Anugraha.



Śrī Śrī 1008 Śrī Vidyeśa Tīrtha Swāmījī of Bhaṇḍārkeri Mutt conferred the title of **'Bhaṇḍārkeri RājaHamsaŚrī'** on Śrī TSR and did anugraha on 6-5-2009 at Śrīraṅgam during the 9th year Ārādhanā of Śrī Śrī 1008 Śrī Vidyā-mānya Tīrtha Mahān.

Śrī Śrī 1008 Śrī Raghumānya Tīrtha Swāmījī of Bhīmasetu Munivṛnda Matha, conferred the title of **'Bhīmasetu Raghudhvaja Praśasti'** on Śrī TSR and did anugraha on 24-10-2010 at Coimbatore.

Śrī Śrī 1008 Śrī Vijñānanidhi Tīrtha Swāmījī of Śrī Śrīpādarāja Mahā Saṁsthānam **(Muḷabāgal Muṭṭ)** has conferred and blessed humble author with the title **'Tatwa Sudhā Ratna'** at Erode on 23-3-2006 during the centinary celebrations of Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahān. Śrī Swāmījī asserted that there is no second case like that of Śrī TSR of this century.

ŚRĪ Śrī 1008 Śrī Vidyādhīśa Tīrtha Swāmījī of Palimār Mutt (Paryāya Mutt) Udupi, on 7-4-2002 conferred the title of **'Paravidyā Pravīṇa'** on him & blessed for continued service to Vedāntic Philosophy.

ŚRĪ Śrī 1008 Śrī Raghu Vijaya Tīrtha Swāmījī of Kūḍlī Ārya Akṣobhya Tīrtha Mutt conferred the title of **'Ubhaya Śāstra Viśārada'** on Śrī TSR and did anugraha on 29-3-2009 at Ānanda Tīrtha Mandir, Coimbatore.

Śrī Śrī 1008 Śrī Suvidyendra Tīrtha Swāmījī, Bangalore conferred the title of **'Ṣaṭśāstra Pañcānana'** on Śrī TSR and blessed for continued sevā to Vedānta, on 15-8-2008 at Coimbatore during Śrī Śrī Swāmījī'7th Chaturmāsya.

On 7-9-2008, Sunday, Śrī Śrī 1008 Śrī Vidyātma Tīrtha Swāmījī of Madhva Mutt, Prayāg (branch of Palimar Mutt) with all happiness conferred the title **'Madhva Siddhānta Simha'** on Śrī TSR at Anaka-puttur Śrī Rāghavendra Swāmy Mandir, Chennai.